

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 28th September 1907.

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I.—FOREIGN POLITICS.

1. Sketching the life of the Khedive of Egypt the *Bihar Bandhu* [Bankipore] of the 21st September refers to the simplicity of his habits and mode of living, and remarks that though the Indians have nothing new to learn from the same, yet it is full of valuable instruction to the oppressive and arrogant rulers of Europe.

BIHAR BANDHU,
Sept. 21st, 1907.

2. A correspondent of the *Namoi Muqoddos Hablul Matin* [Calcutta] of the 23rd September addresses the members of the Persian Parliament as follows :—

Persian Politics.

NAMOI MUQODDOS
HABLUL MATIN,
Sept. 23rd, 1907.

WORTHY MEMBERS OF PARLIAMENT—

Strictly speaking, your Parliament and your general conduct and speeches therein are all unregulated. You do not know how to work your Parliament with success, to interpellate matters in it as well as to discuss questions in a regular way. It is the mal-administration as also easy-goingness and want of foresight and fellow-feeling on the part of the executive that have brought Persia to its present disastrous condition, and also it is these that account for the delivery of the possession of the Caspian to Russia and the placing of the Persian Gulf under the protection of the English. The consequence has been that the Persians, once a powerful nation, have now lost their status. Their commerce has been almost destroyed. The English and the Russians have entered their territory and have established themselves in their country. It is yours to judge, O worthy members, whether a nation regardful of improving its army and navy and its power of repulsion has ever been reduced to such a condition.

Last year, when Turkey made an encroachment upon your territory, you could do nothing to repel it. You only appealed to Russia to intercede on your behalf. As a result, the Turks became intrepid. They have now repeated their inroad, and you are again crying for help to the English and the Russians. Should any one ask you why you did not station sufficient troops to guard your frontier, you will probably plead want of resource. Look here, this old and short-sighted policy to which you have been adhering in the matter of administration will never help you in strengthening your situation. Should Russia or England take a fancy to invade your territory, surely you will not be able to face it successfully. Read the histories of different nations, and you will find that none of them has ever applied to the foreigner for help against its enemy. Even the Bulgarians who owe their success to Russia did not seek its help against the Turks, when they had to come into conflict with the latter. You now claim to have made a new departure in politics, but you still stick to your old foolish policy. You never got sick of it: rather your friends, the English, and the Russians have.

The Anglo-Russian agreement is now complete. The English and the Russians have agreed to divide Persia into two parts, each taking a particular part under its protection, evidently to safeguard their political and commercial interests. They have also nominally contracted to protect the Persian Empire, as the English and the Japanese did with regard to Corea, before the Russo-Japanese War, which, after the conclusion of the war, lapsed into the hands of Japan. Rest assured, they will not ask your consent to the agreement. They consider you more dead than living. They will shut the doors of every relief to you, and use you as a machine in getting their object accomplished. In the end, they will divide Persia between themselves, and deal with you just in the same way as they have done with the Indians and the Dutch (?). So, it is advisable for you not to be dilatory in the least to get your young men trained in the art of war and administration. As for the teachers, they may either be recruited from among the Japanese or the Americans. Surely, this will not cost you much.

II.—HOME ADMINISTRATION.

(a)—Police.

MANBHUM,
Sept. 17th, 1907.

3. The *Manbhumi* [Purulia] of the 17th September requests Mr. Coupland to take steps to segregate all the public women of Purulia town in a particular locality.

The same paper further draws attention to a practice with the traders of the same town of supplying their customers with things measured with *kutchha* weights, although the buyers think that *pucca* weights are being used.

The same paper also complains that petty thefts are seriously rife at Purulia town.

SANJIVANI,
Sept. 19th, 1907.

4. The *Sanjivani* [Calcutta] of the 19th September jocosely says that from the police evidence in the recent Lal Bazar riot cases against Sachindranath Mukhopadhyay and two other accused youths, it would appear that

The police in the recent Lal Bazar riot cases.

European police officers are as meek as lambs and that Bengali youths assaulted them without any cause of provocation. The Magistrate, Mr. Kingsford, himself believed their story and sent the accused youths to jail. But people who were present at the scene of occurrence say that it was the police who first dealt out blows—a box, or a kick or a blow with a *lathi* to the crowd, so that it was hard for the youths to endure this patiently any longer and they only returned blows for blows.

The paper firmly believes that if the police did not interfere with the people, no disturbance would probably take place. If the Government orders the former not to interfere with the latter when they assemble whether in the court or in a public square, it is sure that there will be no disturbance in future. The people will no longer meekly endure the blows dealt out by the police. Those days are gone by. And the Government has no doubt understood that the character of the people has undergone a change. Incarceration cannot make it revert to its former state. On the other hand, people will be strongly inclined to deal out blows in return if they receive blows from the police. If the Government desires to establish peace in the country it should advise the police and the Executive alike not to be startled at the shouts of *Bande Mataram*; the police again ought not to remain at the place where young gentlemen assemble, be that place a court or the spot where an open-air meeting is being held.

JASOHAR,
Sept. 19th, 1907.

5. The *Jasohar* [Jessore] of the 19th September reports a tiger scare in many villages under the direct jurisdiction of the town. A cow was killed by a tiger in clear day-light in the village of Joyrampore. The paper notices that the inhabitants of these villages received no response from the District Magistrate of Jessore to their representation on the subject.

6. A correspondent of *Jasohar* [Jessore] of the 19th September reports that much terror has been caused to the people of several villages under the jurisdiction of the Mukshudpore thana in the Faridpur district by the presence of wild animals, such as tigers, wild boars, etc., in their villages and their inability to defend themselves in consequence of the Arms Act.

JASOHAR,
Sept. 19th, 1907.

7. A correspondent of the *Jasohar* [Jessore] of the 19th September says that great trouble is being caused to the people of village Kawaldia, in the Faridpur district, by a village chaukidar named Kodai Mandal, owing to whose hateful action a youth named Tarini Mandal has committed suicide. The paper states that an order from the District Magistrate of Faridpur for proper investigation of the complaints made against the chaukidar failed of the desired effect, through the inactivity and reluctance of the local police. Those who complained against him are now living in great fear of being insulted by him. The Commissioner of Dacca is prayed for redress of this grievance of the local people.

JASOHAR,
Sept. 19th, 1907.

A popular grievance.

DAILY HITAVADI,
Sept. 20th, 1907.

8. Mr. Kingsford's bias in favour of the Police, says the *Daily Hitavadi* [Calcutta] of the 20th September, has been clearly shown by the fact that he easily passed by the evidence of the counsels, witnesses for the defence, in the recent Lal Bazar

Official support of the police.

riot case, to the effect that it was the Police who wantonly dealt out blows to the accused. The Police are now-a-days growing more and more insolent in their behaviour with the public. If moreover they receive support from the officials the people will be quite helpless.

9. The *Hitavadi* [Calcutta] of the 20th September writes that it is said that the District Superintendent of Police of Comilla has recommended to the Inspector-General of Police in Eastern Bengal and Assam, that Keshav Babu, the Inspector of Police who gave evidence in the Comilla shooting case which the High Court has held to be true, should be degraded to a Sub-Inspectorship of the first grade and should not be permitted to hold charge of a thana. Another witness in the same case, Sashi Kumar Bhattacharya has already been dismissed. The Partition of Bengal has only begun bearing fruit: incidents like these will be repeated many times yet.

HITAVADI,
Sept. 20th, 1907.

Two Police officers concerned in the Comilla shooting case.

10. The *Hitavadi* [Calcutta] of the 20th September warns the people to be on their guard against the movements of the police under Superintendent Mr. Aldridge, under orders of the Police Commissioner, in the northern quarter of the town. The paper attributes a bad motive to this arrangement of police. The object of the police in its opinion is to pick a quarrel with the people.

HITAVADI,
Sept. 20th, 1907.

11. A correspondent signing himself "A Raiyat of Nowkhila," complains in the *Mihir-O-Sudhakar* [Calcutta] of the 20th September that Raja Promoda Nath Roy of Dighapatia in the Bogra district very often commits *zulum* on his raiyats of Taraf Nowkhila for the payment of *abwab*. He has recently sent his Manager Babu Tarini Kanta Mukerjee to raise *abwabs* at the rate of eight annas per rupee of rent. The Manager by committing intolerable oppression on the raiyats has made them agree to the payment of *abwab* at the rate of 4 annas 6 pies per rupee of rent. This will realise about Rs. 84,375. Government's attention is invited to the matter, as the raiyats have not sufficient food in their homes, the jute crop has neither yielded a good out-turn nor is selling at a good price and the prospects of *aman* paddy are very poor.

MIHIR-O-SUDHAKAR,
Sept. 20th, 1907.

12. Referring to the recent order of the Commissioner of Police, Calcutta, that European Sergeants should patrol the northern part of the city every evening to safeguard against any disturbance likely to occur, the *Bharat Mitra* [Calcutta] of the 21st September asks whether this is all or there is something else which the Government Executive mean to do to overawe the public.

BHARAT MITRA,
Sept. 21st, 1907.

13. Referring to the attempt said to have been made by the Giridih police to bring respectable zenana ladies to court under arrest in order to give evidence in the case pending against Monoranjan Guha Thakurta and others, the *Howrah Hitaishi* [Howrah] of the 21st September wants to know if these demoniac activities of the police are approved of or wished for by the Government.

HOWRAH HITAIISHI,
Sept. 21st, 1907.

14. The *Sandhya* [Calcutta] of the 21st September writes that half a dozen European Police Sergeants, who had been deputed to Beadon Square on the 19th September last with a dozen native constables to do sentinel's duty, had to beat a hasty retreat when they were pursued by two or three hundred boys crying *Bande Mataram*. It is said that the Commissioner of Police has issued orders that a European Sergeant should stand at each street corner and mount guard, and that the Sergeants in a body have protested against his orders saying that they would resign if they were pressed to obey. These men have been asked to mount guard carrying their lives in their hands as if their lives were not human lives at all. Bravo! you sons of *Feringhis*, what a courage you possess?

SANDHYA,
Sept. 21st, 1907.

15. The *Sandhya* [Calcutta] of the 21st September writes:—

A shop opened by Police constables at Jhalokati.

Our countrymen had an impression that the work of the police was to keep the peace. But their behaviour has dispelled that notion. It must needs be so, for the *Feringhis* themselves say "the old order changeth."

SANDHYA,
Sept. 21st, 1907.

Instead of keeping the peace, the police in many cases, now-a-days, destroy it. Two constables of the Jhalokati town police have recently opened a shop of *belati* goods. Of course this occupation is not interfering with their duties. It is no surprise that the police, in the pay of the sarkar who is himself a shop-keeper, should open a shop.

SANDHYA,
Sept. 21st, 1907.

16. The *Sandhya* [Calcutta] of the 21st September gives a version of the occurrence which terminated in the arrest of five boys at Bara-Bazar on the evening of the 20th idem for alleged interference with the sale of Manchester cloths. The writer concludes as follows:—

When Babu Hem Chandra Sen, Vakil, went to the Bara-Bazar Thana to get the release of two of the arrested boys on bail, Superintendent Aldridge had retired to sleep. He grew white-hot in rage at Hem Babu's appearance at the thana and wanted to see the document authorising him to practise as a Vakil, enquired whether he had any house property or earned sufficient money. The *Feringhi* worthy then said "Bengali boys are swine," and haughtily complained that the sons of swine were disturbing his sleep. If Aldridge has said so, he should be caught by the ears, made to run like a race horse, and then sent to the Dhapa grounds mounted on a donkey with his face turned toward its tail. Aldridge should be written to, to ascertain the truth or otherwise of the allegations, as a friend of ours only heard something to the effect from Hem Babu. It appears that boys when they repair to the Bara-Bazar quarter run the risk of being caught by the police. The incidents of the present case point conclusively to the entrapping of boys by a ruse. Of course, the police may concoct a plausible story and it may perhaps be proved to be true before Kazi Kingsford. We have published the version as we have heard it from the guardians of the same boys, and we place greater reliance on the statements of gentlemen than on those of the police. The question now is whether or not we should see that the Babu who began by purchasing *belati* cloth and then ensnared the boys, is served right. For so long the *belati* cloths had no sale, but a brisk trade is now going on in them. The rabid *Feringhi mudi* (shop-keeper) is running hither and thither. We too are determined to stop the sale of *belati* goods, and so a collision between us two is inevitable. If oppressions and persecutions must fall on anyone's head, let them fall on ours; but why should children be seized? We are glad that the *Feringhi's* garb of honesty has disappeared.

DAILY HITAVADI,
Sept. 22nd, 1907.

17. The *Daily Hitavadi* [Calcutta] of the 22nd September in noticing the statement that two constables at Jhalakati have opened a shop for the sale of *bilati* goods, remarks sarcastically that in time perhaps District and Sub-Divisional Magistrates will open shops for the sale of *bilati* salt: all Judicial and Executive officers of Government will suspend their official duties and take to selling things *bilati*.

HITVARTA,
Sept. 22nd, 1907.

18. The *Hitvarta* [Calcutta] of the 22nd September says:—
There was a rule in the Police Department not to appoint any but a man of respectable family to the post of a Sub-Inspector, but this rule is no longer acted upon. The other day Sub-Inspector Thakur Prasad in issuing summons against certain respectable ladies of Giridih addressed them in a manner which no man of a respectable family would do. The same Sub-Inspector reported against the patriotic gentleman Babu Raj Kumar Bose that the latter had sung songs in vernacular, the language of which was obscene. Bravo for his knowledge of the vernacular! Can't the Sub-Inspector be prosecuted for libel on these very facts? But we suspect the Lieutenant-Governor will soon give him promotion.

HITVARTA,
Sept. 22nd, 1907.

19. Referring to the police investigation in the Dacca assault case in which two persons lost their lives, the *Hitvarta* [Calcutta] of the 22nd September says that the Police are committing oppression on the students and teachers of the Jubilee School. Of the deceased both were bad characters. The paper fears that in this as in the Comilla case the innocent will be made to suffer.

DAILY HITAVADI,
Sept. 24th, 1907.

20. Referring to the acquittal of Arabinda Ghosh and the Manager of the *Bande Mataram*, the *Daily Hitavadi* [Calcutta] of the 24th September inquires if no redress will be available for the action of the police in having

The police in the *Bande Mataram* case.

challenged, without cause, two innocent gentlemen as offenders, and in having arrested and prosecuted them before specific proof of their offence had been collected. If, even in the Metropolis the police are to go scot-free after having arrested anybody and everybody without evidence, it must be said that property, life and honour are no longer safe in the country. Where would be the distinction between British rule and Zulu rule if the men who proceeded to punish Arabinda and Hemendra without evidence, who sought to send innocent Abinash of the *Yugantar* to prison by the collection of false evidence, are to go unpunished.

"A procession of *kotals* at midnight."

21. The *Sandhya* [Calcutta] of the 24th September writes:—

SANDHYA,
Sept. 24th, 1907.

A terrible hubbub broke out at midnight yesterday. Dozen upon dozen of red-faced *sowars* and about a hundred red-faced ones, *lathi* in hand, made for the Chitpore quarter (of the City) in procession. The rumour is that a red-faced *kotal* has probably been severely wounded. He was doing patrol work in the northern section of the City when somebody is said to have assaulted him. This is the rumour. So angry are people with the red-faced ones, that the very sight of them makes everybody quite furious. At Lal Bazar in their own *kot* (jurisdiction) they often commit oppressions on people. If they commit that kind of oppression in this quarter of the City, bloodshed will be inevitable. For ourselves we do not see any necessity for the red-faced ones to come to this quarter of the town. But then the *Feringhi* is possessed with an obstinate desire to persist in a wrong course of action, that is why he seeks to bring out pimples on his back by scratching it.

22. The *Sandhya* [Calcutta] of the 25th September says, that all that it wrote about Superintendent Aldrige in connection with the arrest of boys at Bara Bazar has no connection with him, as Superintendent Merriman is in charge of the quarter. The writer admits that in this respect a mistake has been made.

SANDHYA,
Sept. 25th, 1907.

23. The same paper says that on the 24th September a European Sergeant objected to the presence of Upadhya Brahmanandhav, an accused in the *Sandhya* case, in a room in the Police Court which is intended for witnesses. Pandit Upadhyaya pointed out to the Sergeant the notice hung up at the door, in which it was stated that witnesses and other persons having business in the Police Court might rest in the room. But the Sergeant would not pay any heed to that, and continued to crack jokes at Pandit Upadhyaya. Mr. J. N. Roy, counsel for the accused, then interfered, and he too was insulted by the Sergeant. Mr. Roy then drew the attention of Mr. Kingsford to the incidents, who took notice of the conduct of the Sergeant.

SANDHYA,
Sept. 25th, 1907.

(b)—Working of the Courts.

24. *Re* the conviction of Babu B. C. Pal, the *Burdwan Sanjivani* [Burdwan] of the 17th September argues that where there are two laws on the same subject, the practice is to follow the later law if this does not go against the earlier. The section of the Penal Code under which Bepin Babu has been convicted does indeed provide for punishment in case of refusal to take an oath before giving evidence. But the Oaths Act which is the later law on the same subject directs that refusal to take an oath will simply be recorded: no punishment is provided therefor. Yet it appears that in Bepin Babu's case the Oaths Act, which is the later law on the subject, was disregarded by the Magistrate in favour of the earlier law. Further, the sentence which has been passed precludes the possibility of an appeal.

BURDWAN SANJIVANI,
Sept. 17th, 1907.

25. The *Bangaratna* [Krishnagar] of the 18th September complains of the contemptuous behaviour of Babu Sukumar Haldar, Deputy Magistrate of Nadia, towards the junior

BANGARATNA,
Sept. 18th, 1907.

A complaint. Muktears of his court, and observes that when complaints are lodged with him by these Muktears, it has become a rule with him readily to dismiss them as untrustworthy or trivial. Poor people are thus placed at a great disadvantage, for it is they who for want of money engage junior Muktears on small fees.

MEDINI BANDHAB,
Sept. 18th, 1907.

26. The *Medini Bandhab* [Midnapore] of the 18th September complains of the irritable temper of the officiating 1st Judge Babu Bejoy Gopal Bose, and of his rude behaviour

A complaint.

towards the Vakils of the local Bar.

MARWARI BANDHU,
Sept. 18th, 1907.

27. Referring to the incarceration of Babu Bepin Pal, the *Marwari Bandhu* [Calcutta] of the 18th September explains the position of Babu R. A. N. Singh and says if the

The conviction of Babu B. C. Pal.

writer had been in the Magistrate's position he would have declined to try the case or else resigned the Government service, if they had insisted upon it on the policy of setting class against class. The sum and substance of the whole affair is that Government wanted to bring him within their clutches.

KHAH MOKHAH
PUNCH,
Sept. 19th, 1907.

28. The *Kha Mokha Punch* [Gaya] of the 19th September is glad to note that the local High Court has been pleased to rule that, if any youthful offender produces certificate of his respectability and of his being of

Whipping as a judicial punishment.

weak constitution, the punishment of whipping, if it has to be inflicted upon him, will be administered not in the usual way but on his hands by way of school discipline.

HITAVADI,
Sept. 20th, 1907.

29. The *Hitavadi* [Calcutta] of the 20th September writes that all have been dumbfounded at the nicely discriminating sense of justice displayed by the Judges of the Vacation Bench of the High Court, in the matter

The High Court in the case of Jatindranath Ray.

of the hearing of the rule issued by Mr. Justice Mitter and Mr. Justice Fletcher, in the case of Jatindranath Rai.

HITAVADI,
Sept. 20th, 1907.

30. Referring to the incarceration of Babu Bepin Chandra Pal the *Hitavadi* [Calcutta] of the 20th September has

The incarceration of Babu B. C. Pal.

the following:—

Such an insignificant man as Bepin Chandra caused not a little trouble to the Anglo-Indians, officials as well as journalists, at home and abroad. They were busy devising means so as to cow down the leader of the extreme propagandists; and it cannot be said that some preparation was not going on behind the scenes. It was under these circumstances that the authorities took advantage of his refusal to give evidence in the *Bande Mataram* sedition case, and sentenced him to the maximum penalty that the law provides. Viewing the process of the trial of the case from beginning to end, one cannot help believing the truth of this fact and that Mr. Kingsford purposely asked Bepin Babu to give evidence a second time in order to bring a heavy punishment upon him.

But what was the offence he was charged with? He duly appeared in court and had no intention to show his contempt of it, as he declared in the statement he filed. But still he was convicted and heavily punished. Judging from the manner in which he was tried and imprisoned, the people now believe that the higher authorities were directing the movement from behind. But the people may err; still, considering the severity of the punishment inflicted for a light offence, it can be said that they have reason enough to believe it.

Let us now see what it was that the officials have gained by sending Bepin Chandra to jail, and count up our loss from it. His imprisonment will not promote the sale of *belati* articles. There is no one among the Bengalis who will consider his absence a great opportunity for purchasing these articles. On the contrary in retaliation for this oppression on him, the Bengalis will be more firmly resolute in boycotting foreign goods.

SAMAY,
Sept. 20th, 1907.

31. Referring to the arrest of the printer of the *Barisal Hitaishi* on the charge of sedition, the *Samay* [Calcutta] of the 20th September observes that though it is against rule to

Charge of sedition against the Printer of the *Barisal Hitaishi*.

express one's opinion on a pending case, still it must say that considering the present repressive attitude of the Government due to fear awakened by the *Swadeshi* and the boycott, the result which is likely to follow is something that can be better imagined than described.

BHARAT MITRA,
Sept. 21st, 1907.

32. Under the marginally noted head lines the *Bharat Mitra* [Calcutta] of the 21st September writes:—

Presidency Magistrate, Mr. Kingsford.

Reflecting upon the fact how severe Presidency Magistrate, Mr. Kingsford, has generally been in

his treatment of the boy offenders brought before him for trial, we now consider it a duty of Government to transfer him to some other place. Mr. Kingsford's severity did not end with the flogging of Sushil Kumar. Now he makes it a point to punish every schoolboy brought before him for trial as severely as possible. He seems to have a personal bias against those connected with the political agitation, and this is evident from his recent explanation to the High Court in the case of Satish Chandra Roy of the Ripon College. He now adheres to the view expressed in the above explanation in proceeding with cases in which schoolboys are involved. He believes that the schoolboys are become seditious and deserve punishment. As long as this idea continues working upon his mind, it is useless to expect justice from him. The fact of his thus giving vent to his prejudice in his judicial proceedings will rob the Court of its dignity and bring slur upon the British sense of justice. It is, therefore, advisable for Government either to bring about a change in his attitude by giving him reasonable admonitions or to transfer him somewhere else.

33. Referring to the result of the appeal recently preferred to the Allahabad High Court by Mr. Jamaluddin, a pleader in that Court, against the order of the local Joint-Magistrate fining him Rs. 5 for his having caused the display of fireworks in a marriage procession, the *Bihar Bandhu* [Bankipore] of the 21st September remarks that seeing that the pleader had obtained a license from the District Magistrate for the purpose, the decision of the High Court that it sees no reasons to interfere with the order of the Joint-Magistrate has naturally astounded the public. The paper asks what impression would this proceeding of the High Court create upon the people who rely upon its justice, considering it to be the highest tribunal to appeal to against the oppression of highhanded Government Executive and the action of the unjust Judicial officers.

BIHAR BANDHU,
Sept. 21st, 1907.

34. The *Bihar Bandhu* [Bankipore] of the 21st September is gratified to learn that the Honorary Magistrates of Buxar, specially Dr. Chunni Lal Singha and Sri Lal Markand Prosad are gaining reputation among the public by their fair and conscientious discharge of duties.

BIHAR BANDHU,
Sept. 21st, 1907.

35. Referring to the punishment inflicted upon Jyotish Chandra Rai, a student of the Ripon College, who was accused of assaulting police officers while engaged in a search in the *Yugantar* office, the *Howrah Hitaishi* [Howrah] of the 21st September says that in the eye of justice the punishment awarded to Jyotish Chandra has been disproportionately heavy, considering the offence he committed, which was merely that he retaliated when without any fault of his he was beaten by a European police officer, and that he spoke the truth before the Court. The writer cannot admit that Jyotish did anything beyond what any self-respecting gentleman would do under the circumstances. It is not unnatural that such being the case, people should be doubtful of the sense of justice of the highest court of justice in the land, when two of its Judges upheld the punishment inflicted by the court of first instance.

HOWRAH HITAIISHI,
Sept. 21st, 1907.

36. The *Hindi Bangavasi* [Calcutta] of the 23rd September is glad to notice a reaction on the part of the Rawalpindi Judicial Court in its treatment of the accused prosecuted for riot. The pleaders who have so long been in the lock-up have now been released on bail. Certain strange revelations have been made in course of the trial in favour of the accused. The court has accordingly recalled the witnesses for the prosecution, produced by the police, in order to ask them to explain the discrepancies in their evidence. The paper says that things have now taken a favourable turn, and this has been in realization of the desire of the people who have been all along craving for justice.

HINDI BANGAVASI,
Sept. 23rd, 1907.

37. Referring to the decision of the Allahabad High Court that a man found in possession of even used-up cartridges is liable to prosecution under the Arms Act, in the case of an old man of Shah Jehanpur who had been prosecuted on the charge of his having been found in possession of some used-up

HINDI BANGAVASI
Sept. 23rd, 1907.

cartridges, the *Hindi Bangavasi* [Calcutta] of the 23rd September remarks that the decision has created a great consternation among the public. The paper fears lest the clay bullets should, in future, come under the operation of the Arms Act.

BANGARATNA,
Sept. 25th, 1907.

38. The *Bangaratna* [Krishnagar] of the 25th September publishes a contradiction of the complaint against the Deputy Magistrate Babu Sukumar Halder, to the effect

that his behaviour towards the junior Muktears was very bad. The paper says that the allegation is groundless and that he shows no partiality towards any class or body in any matter whatever.

DAILY HITAVADI,
Sept. 25th, 1907.

39. Referring to the judgment of Mr. Roy, District Judge in what is known as the Handua Raj case, the *Daily Hitavadi* [Calcutta] of the 25th September writes:—

From this judgment it will appear how many parts the Magistrate alone played on the stage of this suit. How the irresponsible rulers are learning to digest easily remarks like this, made by appellate courts!

SANDHYA,
Sept. 25th, 1907.

40. The *Sandhya* [Calcutta] of the 25th September writes:—

"Arabinda's acquittal." Srijucta Arabinda Ghosh has been acquitted.

In connection with his acquittal there was a *Harir loot* (distribution of sweetmeats in the name of Hari) in the *Sandhya* office, and according to the saying "other people wish for sweetmeats," *rasamundi* (a kind of sweetmeat) was distributed. Our Arabinda looks like the arabinda (lotus) free from frost and kissed by the light of the sun. Whoever looks at him is filled with joy. In some journals Kazi Kingsford has been praised on account of the acquittal of Arabinda. If only they had read the judgment with attention, they would never have praised (him). The perusal of the first part of the judgment makes it perfectly clear that the Kazi was writing it only for the purpose of awarding punishment. But the atmosphere changed all on a sudden and acquittal was mentioned in the last part. Good judgment, good principles indeed! First of all comes the topic of conviction and then comes acquittal. But this acquittal is not due to the claims of justice; pressure was put from above, and therefore there was no other alternative than to cry *bap* and to acquit. It is said that last Monday an officer came to Calcutta in hot haste by the Darjeeling Mail train with a letter in hand, panting as he came. It was through the force of that letter that there was an acquittal. There was no evidence; how then could there be a conviction? The Kazi Shaheb can indeed do everything, but the Bengal Sarkar has yet a little fear of the High Court. The wet cat of the *Statesman* is very indignant at the acquittal of Arabinda Babu. The wet cat goes the length of saying that it was very wrong to escape by such a policy of secrecy and concealment. Oh yes, indeed! The *Feringhis* are almost our father's *sumundis* (wife's brothers—a vulgar term of abuse) that we must tell them all our secrets. You *betas* (fellows), you have not yet known us well. You will soon see to what a plight we reduce you. We shall make you drink *ghol* (whey) in as many ways as we can (to make one drink *ghol* is to harass one.) At one time we shall deal you direct blows (literally blows that cut to the root) and at others we shall kick you backwards and run away laughing merrily. The *Bande Mataram* newspaper has pulled you by both your ears, and slapped both your cheeks and made fools of you in the midst of the market place. And the *Sandhya* with a long bamboo will place you on the monument. It is well known how honest the *Feringhis* are. Have you forgotten your family scandals? Did not Arnold Delane and the Editor of the *Times* save themselves by means of concealment? There are numerous other instances. It is not necessary to rake up that old scandal any more. A perusal of the Kazi's judgment makes the skin tingle as it were with anger. He has written in his judgment that the defence witnesses suppressed facts. No defence witnesses were produced, and yet Kazi Kingsford unblushingly made this untrue statement in his judgment. Those who were the principal witnesses in the *Bande Mataram* case are all men far superior to the Kazi Saheb in birth, in character, and in learning. But the Kazi Saheb could not suppress his own meanness; he treated the respectable gentlemen to some uncivil epithets. "If inferior people talk big, intelligent men only smile at them." Cry, all of you, victory to Arabinda, victory to the *Bande Mataram*, and discomfiture to the *Feringhi*.

(c)—Jails.

41. In giving the Hindi version of the letter lately written to the local

The treatment of Babu B. Pal and others as prisoners.

Bengali papers by Babu Promotho Nath Chatterjee, who was sent to the lock-up in connection with the riot occurring within the precincts of the Presidency Magistrate's Court, during the trial of the *Bande Mataram* case, the *Bharat Mitra* [Calcutta] of the 21st September says that, if the statement of the writer be true, it is a matter of great shame to the Government that such treatment should be accorded to the convicts in the State prison. The paper is rather pleased at the report of Mr. R. D. Mehta, a visitor of the Presidency Jail, that Bepin Babu's spectacles have been restored to him, and that he has been provided with a bed and books to amuse himself with; but asks, with all this, what has Government to say to his having been disrobed and made to run in the sun, and to the fact of the prisoners being subjected to the uneasiness of thirst and to their being inconvenienced as regards answering the call of nature?

BHARAT MITRA,
Sept. 21st, 1907.

(d)—Education.

42. The *Sanjivani* [Calcutta] of the 19th September draws attention to the

The poorly paid vernacular teachers in Eastern Bengal and Assam.

grievances of the poorly paid vernacular teachers under the Eastern Bengal and Assam Government, grievances due to the injustice of that Government in not granting them the increase of salary which has been granted to the teachers with the same qualifications in Western Bengal, and due to the fact of Government's putting a bar in the way of their eking out their income by means of private tuition.

SANJIVANI,
Sept. 19th, 1907.

43. The *Bangavasi* [Calcutta] of the 21st September makes the following comments on the method of selecting text-books for vernacular examinations:—

Selection of text-books for vernacular examinations.

BANGAVASI,
Sept. 21st, 1907.

(1) It is seen that many good books are rejected in favour of books of an inferior quality and that a book or books written by a particular author is or are selected year after year, while books of equal or even superior merit are never selected. The authorities ought to enquire into the causes of this injustice and the mischief it does. The secrecy with which opinions of experts are obtained and kept seems to be responsible for this.

(2) Many complaints are heard regarding the secret system of having books examined.

(3) To remove this injustice and mischief, the examination of books for the purposes of selection of text-books should be made openly. The only reason for secret examination seems to be to avoid the risk of the examiners being influenced by authors. But even as matters now stand, do the names of the examiners really remain secret? Everybody knows that they do not, and that every clever author brings to bear on the examiners what influence he can.

(4) If, however, it is wished not to disclose the names of the examiners, let their names remain secret; but the reports they submit should be published with statements of reasons, or the authors, at least, should be supplied with copies of the same. If books approved by the Text-Book Committee are badly reported upon and held to be unsuitable as text-books by the expert examiners, the author has every right to know the reason of such adverse report. Besides, the supplying of copies of the reports to the authors will enable them to remove the defects of their works. It is necessary that first the people of the country, and then the Education Department and the authors should know what are the requisites of a good text-book.

44. "In fact, we did not expect that the Principal of a Government

The Principal of the Muir Central College, Allahabad.

College would stoop to such a mean act," says the *Bharat Mitra* [Calcutta] of the 21st September, hearing that the Principal, Muir Central College, Allahabad, indignantly tore off the picture of Lala Lajput Rai fixed by some

BHARAT MITRA,
Sept. 21st, 1907.

one on the notice board of the College, and that he is since extremely annoyed with his clerks and chaprasis for the matter.

BIHAR BANDHU,
Sept. 21st, 1907.

45. The *Bihar Bandhu* [Bankipore] of the 21st September regrets that nothing has as yet been done by the District Board, Arrah, towards raising the status of the Lower Primary school of Raghunathpur in the Buxar subdivision to the Upper Primary standard and providing a suitable house for the same, notwithstanding the fact of the local people having deposited a sum of Rs. 200 with the Subdivisional officer, Buxar, for the purpose, in the hope that an equal amount would be granted by the District Board to give effect to the proposal. The paper adds that it is for the last two years that the matter has been pending.

KHULNAVASI,
Sept. 21st, 1907.

46. The *Khulnavasi* [Khulna] of the 21st September points out how in the United Kingdom and in the United States experience has shown that infection usually spreads from the school-room, and then suggests that this experience shows the necessity for disinfection of school rooms and for a strict observance of cleanliness on the part of teachers and scholars in this country as well.

BIHAR BANDHU,
Sept. 21st, 1907.

47. Referring to the recent order of the Principal of Muir Central College, Allahabad, forbidding the College students to join public meetings of any description whatever, the *Bihar Bandhu* [Bankipore] of the 21st September regrets that such an order should have been issued, when the Government officials know very well what power and influence public meetings in the United Provinces, and for the matter of that in the whole of India, exercise over the people and what harm the youthful students can do to the public by joining them.

HITVARTA,
Sept. 22nd, 1907.

48. Commenting on the order issued by Mr. Jennings, Principal of the Muir Central College, Allahabad, forbidding the College students to join any Club or meeting, the *Hitvarta* [Calcutta] of the 22nd September observes:—In the absence of any indication of the *Swadeshi* movement much less of the boycott in Allahabad, this order of the Principal shows that Englishmen are so cowardly as to ask the students not to join the *Swadeshi* agitation even when they see that the people cannot fight with the Government, deprived as they have been of arms. The paper then recounts the story of the boycott movement in Italy and America and the picketing by the students and other young men who prevented people from purchasing foreign goods. People gave up smoking foreign cigarettes in public streets for fear of these men and ultimately commenced using home-made articles. Unlike the students of Italy and America who used force, the Indian students only ask the people not to use foreign articles. This is the reason for our noticing the cowardly conduct and meanness of Mr. Jennings.

(e)—Local Self-Government and Municipal Administration.

MURSHIDABAD
HITAISHI,
Sept. 18th, 1907.

49. The *Murshidabad Hitaishi* [Murshidabad] of the 18th September contemplates with uneasiness the fearful prospect which the river Bhagirathi foreshadows, and remarks that although the subject of the condition of the river has been more than once discussed in the Legislative Council, the Government has paid no heed to the matter, and that His Honour the Lieutenant-Governor was silent when the matter was put before him at the time of his recent visit to the place. If the river be not dredged at once it is likely to furnish a fit plot of land for a pleasure garden.

DAILY HITAVADI,
Sept. 20th, 1907.

50. Referring to the criminal case against Babu Nrityadhan Mukhopadhyay, Muktear and Municipal Commissioner of Howrah, the *Daily Hitavadi* [Calcutta] of the 20th September says that from the remarks of Mr. Roe, District Judge of Hooghly, it appears clear that the case was got up mainly with the purpose of bringing the said gentleman into a scrape and that some of the higher officers of the Municipality were implicated in the conspiracy against Nrityadhan Babu. The paper speaks of the

advisability of an enquiry by the Government, if such was the case; the officers themselves are called upon to vindicate themselves, otherwise the popular conviction about their culpable conduct will remain unshaken.

51. The *Pratihar* [Berhampur] of the 20th September notices the prevailing scarcity of water in the town owing to the difficulty felt by people in fetching it from the Bhagirathi, which is going down and down very rapidly leaving a quantity of mud, from which it is difficult for a man to extricate himself, and that recently the death of the late clerk of the Berhampur College, Protap Chandra Das, resulted from his sinking in this mud, when he went to the river to bathe.

PRATIHAR,
Sept. 20th, 1907.

52. The *Sandhya* [Calcutta] of the 20th September referring to the down-pour of rain in Calcutta which commenced on the previous night and the consequent temporary submergence of some of the streets of the City, sarcastically suggests that the Municipality should spend some of the money it now lays out on improvements on the purchase of a number of boats, motor-boats by preference.

SANDHYA,
Sept. 20th, 1907.

53. A Buxar correspondent of the *Bihar Bandhu* [Bankipore] of the 21st September complains of the neglect of the local municipal underlings to attend to the conservancy arrangement of the town. The correspondent regrets that the Municipal servants attend to the cleanliness of only the external part of the town, and remarks that should they be as careful in looking to that of its interior the sanitary condition of Buxar would be restored—rather much improved.

BIHAR BANDHU,
Sept. 21st, 1907.

54. The *Daily Hitavadi* [Calcutta] of the 21st September firmly believes that no good will result if it is sought to enforce the Risly Educational Circular with any amount of rigidity. Let it be allowed to remain a dead-letter.

DAILY HITAVADI,
Sept. 21st, 1907.

55. The *Hindi Bangavasi* [Calcutta] of the 23rd September complains that the conductors of the tram-cars in Calcutta are generally self-willed in stopping and driving the cars, while they ought to be regardful of the convenience of the passengers, as it is to the latter that they owe their living.

HINDI BANGAVASI,
Sept. 23rd, 1907.

56. Hearing that the Calcutta Municipality is going to grant grain allowance, for three months, to the Municipal servants of the lower grade, owing to the rise in the price of almost all the necessaries of life these days, the *Hindi Bangavasi* [Calcutta] of the 23rd September asks why the Municipal authorities do not think of reducing, for these three months, the amount of rate payable by the poor rate-payers.

HINDI BANGAVASI,
Sept. 23rd, 1907.

(f)—Questions affecting the land.

57. The *Jasohar* [Jessore] of the 19th September says that for some time there was some attempt at interference with the Permanent Settlement in Bengal. Now the Government has set about interfering with it in the adjacent provinces. The Zamindars in the Orissa Garzat Mahals had been so long enjoying the benefit of it. But recently they have been called upon to pay rents at new rates, in disregard of their ancient *sanads*, on the plea that they were to remain in force for a period of 20 years only. The paper calls upon the Zamindars of Bengal to expect their turn; and says that signing names on hundreds and thousands of loyalty manifestoes will not make the English give up their self interest.

JASOHAR,
Sept. 19th, 1907.

(g)—Railways and Communications, including Canals and Irrigation.

58. Referring to the meeting of the Railway Conference to be convened at Simla on Monday next, the *Bharat Mitra* [Calcutta] of the 21st September asks whether the Railway authorities would take the opportunity to devise measures for the convenience of the third class passengers.

BHARAT MITRA,
Sept. 21st, 1907.

(h)—General.

MANBHUM,
Sept. 17th, 1907.

59. The *Manbhum* [Purulia] of the 17th September writes how lately one day Mr. Coupland saw certain lads at *lathi*-play near the *Bakerbund* at Purulia; how there-

upon the local Inspector of schools asked the Head Master of the Zilla school to report if any of the boys of his school had taken part in it; how the Head Master in question was seriously upset at this query, and how finally he stopped his boys from this work altogether. The paper strongly deprecates this order of prohibition, pointing out that the Arms Act has already left people incapable of self-defence, and suggesting, in conclusion, that if this kind of *lathi*-play is to be forbidden, then gymnastic instruction in the schools, specially that connected with Indian clubs, *pahlwani* wrestling, etc., should also be done away with.

MARWARI BANDHU,
Sept. 18th, 1907.

60. Referring to the reply of His Honour the Lieutenant-Governor of Bengal to the address of the Jains on the occasion of His Honour's visit to Parasnath, the *Marwari Bandhu* [Calcutta] of the 18th September remarks that the proposal to construct residential bungalows on the Parasnath Hill will not be entirely abandoned, but a portion of the hill will be utilized for the purpose. The paper asks whether it would mean loss to Government should it give up the idea of making a sanitarium of Parasnath. There are many other hills, says the paper, which can be utilized as health resorts, without hurting the religious feeling of a community which is non-political and has always been loyal to Government.

MEDINI BANDHAB,
Sept. 18th, 1907.

61. Under the heading inserted in the margin the *Medini Bandhab* [Midnapore] of the 18th September writes as follows:—

"New acquaintance of the English". The inquisitive educated men of the present time are now discovering the untruth that lies in the accounts published by Englishmen from the time of the Blackhole tragedy down to the present time, with the help of the light shed by the papers, old as well as new, kept by the Government. Where there is a question of gain and loss the English are blinded by selfishness and have recourse to falsehood. Their policy of government had heretofore been somewhat endurable, but now it is growing more and more bitter. It is by no means palatable to the people of this country.

The allegation against Englishmen made of yore by a Bengali poet to the effect that they are varitable cheats does not not now shock our feelings.

The provisions that were made to modify the policy referred to above have been collected in the book entitled *Deshar Katha*. The protests made by Sir William Jones against the policy adopted by Hastings and Impey and hundred other pieces of information have now been searched out and brought to light.

The angry feeling of the English towards educated Indians is being witnessed for a long time passed. It only reached its climax during the days of Lord Curzon. It was he who incorporated this folly into politics. And it is the policy thus made foul that has made the people resentful and turned the ever-peaceful Empire of India into a scene of unrest and disquiet.

The English educational institutions, railways and telegraph, post office and Public Works, and, over and above all, the law and law courts, all these are no doubt beneficial institutions; and we were grateful to the English for them. But their evil policy which is now paramount and their hatred and envy for the people quite extinguishes that gratitude. All are unanimous in saying that the trader (the English) blinded by selfishness are doing nothing for our good. So long our wealth had been plundered by thieves and decoits, but the English, having put a stop to their depredations, at the same time, widened the path for their own plunder. We could defend ourselves from the attacks of enemies like Nadir Shah from outside; but the English deprived us of that privilege. Notwithstanding rebellions and revolutions, India was so long full of riches and wealth; but now it has been quite emptied of them.

In this way the English have made themselves newly acquainted to us; but the result will not be in any way happy or wholesome.

62. The *Khah Mokha* Punch [Gaya] of the 19th September is gratified to learn that the British Government has been pleased to attend to the repairs of Bahadur Shah's tomb at Rangoon which has been in a dilapidated condition for a long time.

KHAH MOKHA
PUNCH,
Sept. 19th, 1907.

63. The *Navasakti* [Calcutta] of the 19th September writes:—

"In unfair battle."

If Abhimanyu had not been killed, the Pandavas would not have been victorious at Kurukshetra. Abhimanyu by his own death opened out the path to the destruction of the Kuru family. How deeply touching to the core of one's being is the story of Abhimanyu's death! Even up to to-day thousands upon thousands of men in each village shed tears freely when hearing of it.

NAVASAKTI,
Sept. 19th, 1907.

The Kauravas killed Abhimanyu in unfair battle. On the one side was their intense cowardice, and on the other was Abhimanyu's uncommon heroism, the superhuman courage and self-sacrifice of a 16 year-old lad. The cowardice of the *Saptharathis* (seven charioteers) infected the Kaurav party as with the *Kalkut* (a mortal poison), and the lad's heroism acting like nectar gave the Pandav party a new life. It was even at this stage that the triumph and defeat of the great war were settled, it only remained to open the book of Time and show to the world this decision.

The mighty spirit of Arjun, acquired through a succession of births, kindled like a destroying flame as soon as even he heard of the story of Abhimanyu's destruction. This mighty zeal was not born of only grief for a lost son—by the influence of revengefulness alone Kurukshetra could not have been won. To rob revengefulness of its lustre, there was present in the heart of the Pandavas affection for kindred. But killing a boy in unfair battle! There was not in the three worlds the power which could repress the flame of anger which kindled in the hearts of the Pandavas at the cowardice of the *Saptharathis* (seven charioteers). By this irrepressible spirit was the Kuru family destroyed: their immense military strength, their innumerable expert military leaders, everything of their limitless martial appliances were consumed into ashes in the fell grasp of that mighty zeal.

The Providence which awakened this mighty spirit in the heart of Arjun—the strange play of the same Providence is now manifesting itself amongst the people of India, too.

To cry out *Bande Mataram* in chorus expresses only an impulse and a reverent attitude of the mind. Hot iron rods are certainly not applied to the bodies of Britons thereby. But nevertheless it is the impression of the worthies of the police that this sound of *Bande Mataram* constitutes a kind of ball and shot for warfare, the contact of which with the person implies that a battle has begun. Thinking of challenges to battle everyday, these men have come to be each a Don Quixote, they rush forward to fight hand to hand even with mills!! When these policemen, men who preserve the peace, men who rather eat the smashed-up head of peace, deal out blows and strike the populace with the *lathi* on the head as soon as even they hear the sound of *Bande Mataram*, who are they then who constitute the assailants? When the police themselves are the assailants why should not the people deal out blows for the sake of self-defence? Self-defence implies not only defence of the person but includes also defence of one's self-respect, and it was to defend this self-respect that Sushil laid about him regardless of his life: it was to defend this self-respect that Provash Chandra, when a prisoner, requested his assailants once to untie his manacled hands. If the self-respect of the people of this country is outraged in this fashion for some time longer, who will be responsible for the bloody *yagna* (ceremony) which will ensue? Is the Police Court preserving the peace? Or is it not rather destroying even the hope of peace?

If it be said that the youths are enemies of the English and that therefore their humiliations and punishment are desirable from the point of view of Government, then we say unto you, once again, Oh! Englishmen, do not take part in an unfair battle. It was for taking part in an unfair battle like this that the Kuru family were destroyed. If you repress the brave lads of the country to-day in an unfair battle, know for certain that your defeat is inevitable. Your laws and courts are honoured so much only because they

came into existence for the welfare of India. You wield the rod of state in India as in trust for India's welfare. If you direct to-day the same laws and courts against self-sacrificing young men who really desire India's welfare, does that not show your intense cowardice? You should not most certainly take the assistance of the courts if you are to battle fairly with men who are enemies not to India, but to you and to your interests. You should defeat them only by the application of brute strength. It is a serious wrong to disgrace the rod of state in India, by using it for the necessities of your own interests. You can maintain your own interests in India by brute force, the pretence of justice does not avail and is merely intense cowardice here. It is your action in seeking to repress men who though friends of India are enemies of yours, while shielding yourselves behind the law and the courts, which we are describing as an unfair battle.

We are so excited in mind only because the youths after having entered on a tussle with the police have had to take on them punishment from the courts. If the English, instead of having dragged these youths into the courts where they had the advantage over them, had left them in the hands of the police, and if in attempting to defend their self-respect from attacks by the police, the youths had yielded up their lives, we should have nothing to be sorry for. If the English had not dragged our patriots into the courts and had rather summoned them to a fight with the strength of their arms, we would have been made happy by their straightforward and fair conduct, we should have acknowledged that the English are without guile or cowardice, that they do not wish to create for themselves a position of unfair advantage with the help of the courts. But we see that the English have not acted that wise. That is why to-day we are reminded of Abhimanyu and we feel that the mighty spirit with which Providence filled Arjun completely after his son was killed, the same destroying mighty spirit is coming into existence at the present time in the hearts of the people of India.

HITAVADI,
Sept. 20th, 1907.

64. The *Hitavadi* [Calcutta] of the 20th September adverts to the letter of "R. A." in the *Advocate of India* on the subject of the centralisation of the Ordnance Department, and that paper's remarks on it and

writes as follows:—

The factories which the Ordnance Department authorities, affected with the hobby of centralisation, have opened at Jubbalpur at a cost of more than one crore of rupees, closing at the same time factories which were sometime ago constructed at Madras and Bombay at an expense of three or four crores of rupees, have hitherto turned out no work, though they have been equipped with all plants and machinery for the construction of gun-carriages and the production of ammunition of all sorts. If competent artisans are appointed, the factories can go on with their work very well. But the authorities pay no heed to this. The Ichapore Rifle Factory is also in a similar condition. Though the factory is equipped with good plants and machinery and is served by good artisans, it has not from the date of its opening up to the present, done any other work save repairing a few rifles. The magazine at Kirkee remains submerged in water almost through the whole of the rainy season. It was submerged from the 11th to the 14th August last, and the contents of several boxes of ammunition were destroyed thereby. The factories at Cawnpur and elsewhere are also continuing idle, though they can produce all sorts of ammunition &c. of a very good quality and at a small cost. The Government of India too, has always expressed itself in favour of the policy of producing in the country all war-materials required. But the Ordnance authorities have paid no heed to this. They have, on the contrary, had all war materials from cannon to even nails and screws indented for from England at an increased cost of time and money. It is also heard that all materials which were brought out from England in the past for the Military Department have now become useless. Considering the neglected condition in which the new factories have been lying, it would be idle to hope that they could now be as serviceable to Government as the Bombay factory and the other factories had been in 1838. Under the circumstances, it would be no wonder if the Ordnance Department before long found itself under the necessity of importing very large quantities of war-materials from England.

It is also said that there is no satisfactory arrangement for the inspection of factories &c. of the Military Department, that considerable partiality and injustice are committed in making appointments, and that that is the reason why there is so much mismanagement and waste of money. Now, the question is what proof is there that the Ordnance Department has not kept the Indian factories in a neglected condition in order to increase the sale of the goods of English manufacturers? From whatever cause, there is no question that there is a great waste of India's money. On the one hand, large amounts are being expended on the construction of factories in India; on the other, money is flowing like water to England for the purchase of war-materials for India.

It rends one's heart to think that while half the three hundred millions of Indians have to go on half-a-meal a day, the money which is like blood sucked from these poor people is being misspent at the caprice of a few individuals.

65. The *Navasakti* [Calcutta] of the 20th September has a communicated article which, after referring to Burke's dictum that it is not possible or at least not just to drag an entire nation into court, proceeds to point out that

The attempt to repress sedition.

when an entire people is found ready to sacrifice every thing for a certain end for which it is agitating, it must be concluded that it has behind it a strength which it is impossible for a ruling power to ignore, and which it cannot suppress by brute force. By the mean attitude of seeking to repress independent thought in India the English have taken up, at the present time, they are only working out their own destruction.

Governing a country becomes a matter of profitless trouble, when the governed have to be kept in control only by the terrors of the prison-house, when their desire for liberty can be suppressed only with the lash. How can the ruling authority be said to exist, if the ruled are always prone to act against its wishes? In such a case it is only the worst of their species, the men who are life-long self-seekers, who prefer themselves to their country—it is only such men who can be said to acknowledge the authority of the rulers. The hot blood which flows in the veins of an entire nation will not be cooled by repression. Seeking to stamp out the flame of the boycott will only end in kindling it the more furiously. Prosecution for sedition loses its terrors, when it is remembered that acquittal and conviction after trial by men who have always been used to unrighteous ways, whose sole resource is deception, are the same. Is it not incongruous to hear of contempt of court from the lips of men who daily disgrace the seats of justice they occupy? Honour and dishonour received at such hands are the same.

Independent thought cannot be stifled. It is the possession of the power of speaking out the thoughts of joy or grief which differentiates man from the beast. To deprive him of this power partially is therefore to try to reduce him to the level of beasts. If an evil desire to find out sedition is present in the hearts of the authorities, they will find sedition in Rabindra Nath's poem *Naivedya* in the song *chal re chal re o bhai jiban ahabay chal*, and in the *Gita* and *Upanishads* as well. By your own conduct conquer the heart which is the seat of sedition, otherwise if men find their lips closed by your oppression, they will cast aside pen and paper and try to seek, in accordance with nature's eternal practice, some other source of strength.

66. The *Samay* [Calcutta] of the 20th September asks to what punishment will Mr. Ainslie, Subdivisional Officer, Serajganj, be subjected, who tried to bring about oppression on the Hindu merchants by inciting the Mahomedan labourers. If the District Magistrate of Pabna had not come to Serajganj in time and sent a batch of the police force, the scenes of Comilla or Jamalpore would no doubt have been re-acted here. Gurkhas or a Punitive Police would have been quartered; some people would have been hanged or transported for life, and others sent to jail. The paper requests the authorities to at once transfer Mr. Ainslie to another place, and place an able Subdivisional Officer in charge of the Subdivision.

The conduct of Mr. Ainslie, Subdivisional Officer of Serajganj.

NAVASAKTI,
Sept. 20th, 1907.

SAMAY,
Sept. 20th, 1907.

BANGAVASI,
Sept. 21st, 1907.

67. The *Bangavasi* [Calcutta] of the 21st September points out how in Eastern Bengal, as contrasted with the practice of the other provinces of British India, the reward which Deputy Magistrates and others get for learning the different local languages is small and how it is not given at all to "native" officers.

BIHAR BANDHU,
Sept. 21st, 1907.

68. While remarking that the latent object of the Factory Labour Commission is to impede the progress of the *swadeshi* movement, the *Bihar Bandhu* [Bankipore] of the 21st September, facetiously says that it is the manifestation of the sympathy of the Manchester merchants with the Indian labourers. The paper adds that what such measures generally profess to effect does not correspond to what lies at their bottom, concluding that the people are therefore anxiously watching the result of the Commission.

BIHAR BANDHU,
Sept. 21st 1907.

69. The *Bihar Bandhu* [Bankipore] of the 21st September is astonished that the very Mr. Ryland who had been so much found fault with by the High Court in the Com-milla murder case has been promoted to the rank of a Deputy Inspector-General of Police in East Bengal.

BHARAT MITRA,
Sept. 21st, 1907.

70. The *Bharat Mitra* [Calcutta] of the 21st September notes that Mr. Morley's assurance that allowance suitable to Lajput Rai's position in life will be given to him during his imprisonment in the Mandalay Fort now appears to be devoid of truth, since from the letters Lajput Rai has written to his friends in London it appears that his requests even for the supply of ice and for being shaved twice a week are passed over unheeded as these are considered a luxury. The paper adds that Lajput Rai is naturally simple in his habits. He might have made the above requests only to test the attitude of the authorities towards him. But, at any rate, he does not deserve being so severely dealt with, as he has not been imprisoned for committing theft or homicide.

HOWRAH HITAISHI,
Sept. 21st, 1907.

71. Referring to the promotion of Mr. Ryland, District Superintendent of Police, Tippera, the *Howrah Hitaishi* [Howrah] of the 21st September writes:—

Promotion of Mr. Ryland, District Superintendent of Police, Tippera. How else can the generous Government draw to itself more and more the people's respect, reverence, and confidence than by promoting to a high post a man who did his best to take unnecessarily the lives of three other men? The Government's action in this matter is quite suited to the present situation in the country. The road to the downfall of a sovereign power is not paved until it vigorously pursues a policy of repressing the good, protecting the wicked, encouraging falsehood, and introducing sin. Without all these, merely speeches cannot succeed in rousing in the people a dislike of, and a disgust for, the system of administration followed by an absolute Government. Unless exactly these things happened, would the peace-loving people of this country realise the necessity of awakening their own strength and powers and securing self-government?

This state of things will not be remedied so long as *swaraj* or self-government is not established; and the first step towards its attainment is the giving up of the use of foreign articles and the improving of indigenous industries.

KHULNAVASI,
Sept. 21st, 1907.

72. The *Khulnavasi* [Khulna] of the 21st September writes that the *Englishman* of Calcutta and the *Times* of London as well as the *Bande Mataram* of Calcutta published the articles for which the *Yugantar* was convicted and yet it is only the last of the three newspapers in question which has been hauled up therefor. Is this an instance of ruling irrespective of all considerations of colour and creed?

KHULNAVASI,
Sept. 21st, 1907.

73. The *Khulnavasi* [Khulna] of the 21st September writes how it is only the distrust with which the English have always regarded the Indians which now makes them wrongly see sedition in an attempt on the part of the Indians to improve their industries. And the policy of severity which has been adopted in consequence of this wrong impression is another mistake the English have committed.

74. The *Navayug* [Calcutta] of the 21st September draws the attention of the Excise authorities to the irregular action of a certain liquor-seller, who has his shop at Jorasanko on Chitpore Road, in hawking liquor about after 9 P.M. for sale in the Garanhatta quarter of the city.

NAVAYUG,
Sept. 21st, 1907.

75. Referring to the Government of India's notification prohibiting the bringing into India by land or by sea the *Indian Sociologist*, *Justice*, and the *Gaelic American*, the *Sandhya* [Calcutta] of the 21st September says:—

SANDHYA,
Sept. 21st, 1907.

When one's ears have been cut off, is it possible to cover the parts with hair? Everybody in this country now knows the deeds of the *Feringhis*. We wish to ask one question in this connection. If the Government can boycott what it does not like, why should the *Feringhis* redden their eyes when we boycott what we think to be harmful to the country and its people? *Benia* people lose their senses when they are given home thrusts in their most vital parts.

76. The *Tamalka* [Tamluk] of the 21st September relates a story of a Deputy Magistrate who violated an order issued by himself against selling liquor after 11 P.M. That officer one day sent his own servant to procure wine from a liquor-shop after midnight, and the servant was severely beaten by the shop-keeper. The writer remarks that according to the officer it was no crime to violate an order issued by himself. So, it is perhaps supposed to be no crime on the part of the officials to act against the law in suppressing the *swadeshi* movement. If the precedent cited by the writer is a right one, then why should not the transgressor receive blows like the servant of the officer in question? Does not the precedent apply here?

TAMALIKA,
Sept. 21st, 1907.

77. *Re* the statement that the Government of India have prohibited the bringing into India by sea or by land of the *Gaelic American*, the *Indian Sociologist* and *Justice*, the *Daily Hitavadi* [Calcutta] of the 22nd September remarks that it is a matter for amazement that the officials fail to understand that the mere stopping of a paper from circulating will not change the trend of popular opinion.

DAILY HITAVADI,
Sept. 22nd, 1907.

78. Writing of the Court-martialling of Prem Singh, the Sikh who is alleged to have made a seditious speech at Beadon Square, the *Daily Hitavadi* [Calcutta] of the 22nd September expresses the opinion that Government is acting imprudently in taking too much notice of things it should overlook. What they are seeking to repress is, by their conduct, only growing in strength.

DAILY HITAVADI,
Sept. 22nd, 1907.

79. Commenting on the promotion of Mr. Ryland, District Superintendent of Comilla to the post of the Deputy Inspector-General of Police, the *Hitvarta* [Calcutta] of the 22nd September remarks:—

HITVARTA,
Sept. 22nd, 1907.

It has been a matter of common observation that Government officers whose public work has been adversely commented on by the Press have got promotions, but the Government has now gone a step further; for this time a Government officer whose conduct has been the subject of unfavourable comments by the High Court has been promoted by the Lieutenant-Governor. In the face of these comments the Lieutenant-Governor should not have appointed Mr. Ryland to be Deputy Inspector-General. But these are strange times and even Eurasians (*lit.* bastards) treat the High Court with scant courtesy. The officials have now got the impression that newspapers will not fail to criticise their conduct as soon as they commit any high-handedness, but that their criticism means promotion. It is for this reason that they do not feel any scruple in committing oppression.

80. The *Daily Hitavadi* [Calcutta] of the 23rd September observes as follows:—

DAILY HITAVADI,
Sept. 23rd, 1907.

In fact it was the actions of large-hearted Englishmen of a certain period of history which made the Indian people forget the evil deeds of the forger Clive and the wilful and tyrannical Vansittart, Hastings, and Dalhousie. It is this regard of the

people for the English people which is justly to be called the foundation-stone of the British Empire. Proud and imperious Englishmen, however, have now set themselves to kick down this foundation laid down by law and justice.

A new policy was adopted by the Government in the latter part of the nineteenth century. Although the Government has, during the last thirty years, been gradually advancing on the lines of the present illiberal policy, that policy reached its climax during the Viceroyalty of Lord Curzon. The fire which has been kindled by the partition of Bengal in total disregard of the opposition of thousands upon thousands is consuming the regard of the subject people for both the English people and Government. At present the English are to govern the empire by mere force of arms so as to infuse fear into the heart of the people. But the Government which does not stand upon the good-will of the people cannot be eternal, although it may be a very powerful one. Did not the English realise this truth in their dealings with America? We have learnt this truth from themselves. Why then are the English endeavouring to maintain their authority over the people of India by striking terror into their hearts, thereby destroying the foundation of the Empire which had been laid on their regard and love? Does this not serve to remind the Indians of the fact that the character of the English people is vitiated and their wisdom perverted as always happens at the time when one's end is near?

The paper advises Englishmen to abandon the evil policy they have embarked on, and to show their love for the subject people, for the path they are travelling on is not without danger.

DAILY HITAVADI,
Sept. 23rd, 1907.

81. The *Daily Hitavadi* [Calcutta] of the 23rd September points out that barring a desire to promote indigenous industries there has been no change in the last two years in the feelings of the Indian population; nevertheless this population which has always been loyal to its rulers is now charged with disloyalty. Disloyalty in the present instance implies openly regretting and protesting against intentional gross violation of the law by the officials. If any hatred of Government is now being promoted, it is being promoted not by the ruled, but by the rulers themselves, by such acts of theirs, for instance, as conspiring against and assaulting with *lathis* peaceful citizens who seek to promote indigenous industries. Working for the good of the country has thus come to constitute sedition. The oppressions of the officials is gradually warming up the blood of the people. Repression will not be resisted by the Indians with physical force, but will ultimately injure the English themselves. Sedition does not yet exist in the country. Let the path of righteousness be adopted in the government of the country and it will never come into existence either.

BANKURA DARPAN,
Sept. 23rd, 1907.

82. The *Bankura Darpan* [Bankura] of the 23rd September says that in consequence of the smallness of salary attached to the post of Civil Hospital Assistants no man of qualification likes to accept it. The Inspector-General of Hospitals, Bengal, has on many previous occasions been petitioned on this matter, but in vain. This time he has again been approached on the subject. How can a man live in these days on a salary which was fixed some fifty years ago?

HINDI BANGAVASI,
Sept. 23rd, 1907.

83. Referring to the warning lately administered to the editor of *Musafir* by the Magistrate of Agra, for his having delivered a public speech, the *Hindi Bangavasi* [Calcutta] of the 23rd September remarks that it is not long that the editor had to be punished with a fine of Rs. 500, before he was dealt with in this way by the District Officer for wounding the religious feelings of the Muhammadans. The paper asks whether the authorities have ever come to think what impression such action of theirs would tend to create upon the public.

NIHAR,
Sept. 24th, 1907.

84. The *Nihar* [Contai] of the 24th September complains of delay in delivery of letters by the postal peons in consequence of the duty of depositing money in the local Sub-Treasury having been imposed on them. Formerly, other persons had been entrusted with the task. The authorities are requested to look to this matter.

85. The *Daily Hitavadi* [Calcutta] of the 25th September alluding to the

The incident at Sherpore, as an effect of the partition.

recent fracas between the police and the inhabitants of Sherpore, remarks that now has the partition of Bengal begun bearing fruits. What have they now got to say who maintained that the partition will benefit Musalmans? The incidents at Jamalpore, Comilla, Rajshahi, Sherpore, etc., all bear out the truth of the statement which this paper always made that the partition will equally injure Hindus and Musalmans.

DAILY HITAVADI,
Sept. 25th, 1907.

Government allowance to Ajit Singh's wife.

86. Referring to the maintenance allowance of Rs. 10 granted by Government to the wife of Ajit Singh, the *Sandhya* [Calcutta] of the 25th September

SANDHYA,
Sept. 25th, 1907.

ironically remarks :—

Oh, what a kindness the *Feringhi* has. Sing, all of you, the *Feringhi*'s praise. It is not one rupee or two rupees; it is ten "rupees," but not ten "pice."

87. The *Navasakti* [Calcutta] of the 25th September writes that the

Repression and the boycott.

English in their greed and blindness cannot conceive that a civilised and populous country like India cannot be kept in subjection by rifles and cannon. The more oppression will increase the more will the boycott gain in favour amongst the people, even though press and platform be silenced. Many devotees of the country are prepared to offer themselves as sacrifices in this great national *yajna* (sacrifice). The boycott at the next stage of development which it will reach, if a policy of oppression on the part of Government continues, will make it difficult for Europeans in India to get *syces*, *baburchis*, *khansamas*, etc. Social influences and social dependence are so strong amongst Indians, that the *Englishman* might have known before this that many police officers would be found in favour of *swadeshi*. The last way of stopping the boycott is to open fire on the people, as has recently been done at Sherpore. And before this last step is taken, let Aswini Babu and other leaders be deported and punished. When will Government be so well-advised as to do this?

NAVASAKTI,
Sept. 25th, 1907.

III.—LEGISLATION.

88. Referring to Mr. Streatfield's reply to the question lately asked in the

The flogging of Sushil Kumar.

Bengal Legislative Council on the flogging of Sushil Kumar by the order of the Presidency Magistrate, Calcutta, the *Marwari Bandhu* [Calcutta] of the 18th September, remarks that having regard to the present attitude of Government officials towards the people, it is quite useless to ask any question of them on any administrative matter.

MARWARI BANDHU,
Sept. 18th, 1907.

89. In discussing the reform proposals the *Pallivasi* [Katwa] of the 18th

The reform proposals.

September expresses the opinion that the present unhappy lot of the people of India is due to their own incompetence, and then proceeds in detail to object to (1) the retaining of an official majority in the Legislative Councils, (2) any special provision for Musalman representation, (3) the association of a Native Prince with British subjects in the Legislative Council, and (4) the principle of the members of the Advisory Councils being nominated rather than elected.

PALLIVASI,
Sept. 18th, 1907.

90. The *Bangavasi* [Calcutta] of the 21st September says that considering

The new Civil Procedure Bill.

what an able committee of lawyers was appointed to revise the Code of Civil Procedure it is reasonable to expect that the new Code will very probably be useful to all concerned.

BANGAVASI,
Sept. 21st, 1907.

The writer has, however, the following remarks to make with reference to the proposed Code :—

- (1) So far as can be seen now, though different sets of rules will be framed for different Provinces by their respective High Courts, there seems to be a desire to maintain some uniformity among them. There is no great objection to this. But the writer has not been pleased to hear that the rules which are framed by the High Courts will have to receive the approval of the Viceroy or

the Governor, as the case may be. The High Courts ought to have been given final powers in this respect, and it would have been better if no powers of interference with these rules had been given to the Viceroy or to the Governor. In all the High Courts the Judges are a body of experienced lawyers, and they will frame the rules in consultation with competent Barristers and pleaders. It cannot be expected that the Viceroy or the Law Member will know better about the things dealt with in these rules than such men. But then it is a different thing, if behind the legal aspect of the proposed law there is concealed any political aspect.

- (2) The writer fully approves of the provisions which aim at reducing litigation by empowering courts to decide in the course of one suit, all matters connected with it, which might otherwise form the subject-matter of a number of different suits.
- (3) The writer also fully approves of the changes which have been proposed in the manner of serving summonses and other processes, and supports the proposal to serve these through the agency of the Post Office. The present system has worked very badly, as the men who serve as process-servers are generally recruited from classes devoid of moral principles.

DAILY HITAVADI,
Sept. 22nd, 1907.

91. With reference to the statement lately made by the *Englishman* that fresh legislation is about to be undertaken by Government with the object of facilitating the bringing home of the responsibility for seditious articles to the men who ought to be liable, the *Daily Hitavadi* [Calcutta] of the 22nd September writes :—

The laws are of your making and so are the regulations. You can do whatever you like. Who again can say anything to you if you do not enact a law? Him who has to be punished you can simply arrest and imprison. No more will anybody protest against such action in the name of the law.

HINDI BANGAVASI,
Sept. 23rd, 1907.

92. The *Hindi Bangavasi* [Calcutta] of the 23rd September supports the action of the British Indian Association in moving the Government of Bengal to add a section to the Court of Wards Act providing for the grant of loans by Government, at reasonable rates of interest, to the zamindars involved in debt. The paper hopes that Government will not treat this request as something unnecessary. The grant of a loan to Nawab Salimullah and its refusal to the Maharani of Ayodhia shows partiality.

DAILY HITAVADI,
Sept. 25th, 1907.

93. In noticing the conviction of the printer of the *Bande Mataram* for sedition the *Daily Hitavadi* [Calcutta] of the 25th September writes deprecatingly of the law which holds the printer in this country responsible for printed matter, the sense of which in most cases he does not at all understand.

IV—NATIVE STATES.

BHARAT MITRA,
Sept. 21st, 1907.

94. The *Bharat Mitra* [Calcutta] of the 21st September notes that it is to flatter the British Government that His Highness the Maharaja of Nepal has forbidden the people of Nepal to take any Hindustani newspaper. Among others the taking of *Poisa Akhbor* has also been prohibited. This, says the paper, is somewhat surprising, as *Poisa Akhbor* has always professed its loyalty to Government.

BHARAT MITRA,
Sept 21st, 1907.

95. Referring to the fact of the Raja of Aundh having been ordered to abdicate his throne for five years as a result of the inquiry into the case brought against him, the *Bharat Mitra* [Calcutta] of the 21st September notes that it is on the statement of an ordinary servant that such a punishment has been inflicted upon the Raja. The paper asks what the Maharaja of Bikaner has to say to this now.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

96. *Re* the Hon'ble Mr. Gait's reply in the Legislative Council to the Hon'ble Babu R. C. Pal's question on the subject

PRATIKAR,
Sept. 20th, 1907.

The Government and the question of food grain.

of famine and prospects of food-grains, to the effect that there is a hopeful prospect of crops this year, the *Pratihar* [Berhampur] of the 20th September asks where did Mr. Gait get this information from? The prospect of food crops is as a matter of fact a gloomy one for want of the expected amount of rainfall. The paper observes that their sense of responsibility must be very weak who conceal the real truth and furnish the Government with false information. The paper asks the Government to inquire into the real condition of the country and learn the actual state of things, and to act and make statements on the data thus supplied. Let them be guided by a sense of duty on whom depend the life and death of millions upon millions of people.

97. The *Daily Hitavadi* [Calcutta] of the 21st September notices a complaint that in Nator and its neighbourhood

DAILY HITAVADI,
Sept. 21st, 1907.

The crops in Nator.

the state of the autumnal paddy crops suggests apprehensions of a famine in the near future. The *aus* paddy crop, owing to an insufficient supply of water, is almost about to be wholly a failure. A similar cause has made the steeping and washing of jute difficult. Any and every piece of water available is being made use of for this purpose, including the *Narad* stream, with a consequent injury to the public health.

VI.—MISCELLANEOUS.

98. In the course of a lengthy article, the *Marwari Bandhu* [Calcutta] of the 18th September points out the declining condition of home industries due to the cupidity of

MARWARI BANDHU,
Sept. 18th, 1907.

Declining condition of home industries.

a number of brokers and others, who for small gains push on the sale of foreign articles and thus bring about general poverty in the country, and exhorts those engaged in foreign trade to give it up and apply themselves heart and soul to improve the all-but dying industries of the country.

99. The *Murshidabad Hitaishi* [Murshidabad] of the 18th September publishes a poem on the subject of incarceration of Babu Bepin Chandra Pal, in which the writer

MURSHIDABAD
HITAISHI,
Sept. 18th, 1907.

A poem.

eulogises him in most high terms, saying that it was for the sake of truth that he voluntarily hailed incarceration, thereby infusing strength into others, and describes the country as a big prison in which the people are being tortured in various ways and from which there is no escape except by death. The writer then exhorts the people to court death so as to make a mountain of dead bodies on which the British throne will be placed while the British flag will flap in the atmosphere drenched red with the blood of the Bengalis and the heads of the dead will from time to time cry out *Jay* (Long live British Rule).

100. In a paragraph headed *Swadeshi* the *Murshidabad Hitaishi* [Murshidabad] of the 18th September writes as follows:—

MURSHIDABAD
HITAISHI,
Sept. 18th, 1907.

The Bengalis and the *swadeshi*.

Many thought at the outset that the *Swadeshi* movement would not last to the end, but it is now two years since the birth of the *Swadeshi* movement. What oppression and trouble it has had to undergo, but still it is on its onward march. This movement is no mere madness of the Bengalis, it shows on the contrary their intense zeal. The Bengalis have no aspiration after the attainment of a kingdom, but they have a strong desire for power. They are no barbarians living in the jungles; they are an honest intelligent people: they are educated and are possessed of fertile brains. They have always occupied chief positions in the state. It is they who governed the country well and made it prosperous. And it is no exaggeration to say that the Bengalis who helped the English to that Empire of which they are masters to-day. There is ample evidence of it in histories compiled by Englishmen themselves. Englishmen of earlier days were honest, they did not

forget the benefit which they received from the Bengalis. But now we miss Englishmen of that type and have vindictive selfish men in their stead, who wield the rod of Government. The present degradation of the Bengalis is mainly due to this fact. But the help of Bengalis is indispensable if the Government is to be protected from harm. It cannot do without them. They are weak no doubt, but they are not a race of noodles. They will certainly be successful in bringing prosperity to their country with the help of that most effective weapon, *Swadeshi* movement, which is growing more and more keen, if, however, that weapon does not ultimately break.

NAVASAKTI,
Sept. 19th, 1907.

101. The *Navasakti* [Calcutta] of the 19th September writes that it is a feeling of pride in one's own land, in India as a whole, which is at the root of the present *Swadeshi* agitation and which it is the main aim of that agitation to call forth. And this feeling has come into being in India for the first time now, when but for its coming her very existence would have been jeopardised. Groupings into nationalities have been going on all over the world for sometime past. And the similar grouping which will take place in India will leave room for the free development within it of Hinduism as well as Muhammadanism and Christianity. It is this grouping which is indicated by *Swaraj*. What is now required is that this agitation should be kept going by a number of zealous workers to whom this grouping has ceased to be merely an ideal, but has become an actuality.

102. The *Navasakti* [Calcutta] of the 19th September exhorts the youth of the land to listen to the Mother's call, and realising that the acquirement of freedom is indispensable to India's welfare to come forward and sacrifice themselves in order to undo her chains of subjection, as Bhupen, Bepin, Arabinda, Basanta and others have.

NAVASAKTI,
Sept. 19th, 1907.

103. The *Navasakti* [Calcutta] of the 19th September has a communicated poem on the subject of Babu B. C. Pal's imprisonment from which the following lines are extracted:—

Oh! thou who art proud of thy might, thinkest thou that by smiting with the secret dart of cowardice, thy keen brutal oppression will rob (us) of man's rights given by God; thinkest, oh thou erring one, proud of the might of robbers, that (thou wilt) unsettle established manhood?

SANDHYA,
Sept. 19th, 1907.

104. The *Sandhya* [Calcutta] of the 19th September has the following leader under the heading "No mere words, but the pain felt in the heart":—

The day is past and gone when we used to regard the *Feringhi* as our *Guru* (preceptor) and tell him all our inward sufferings. The *Feringhi* is to-day, like the monster in the fable, only claiming victims by turns. Day by day he is confining in jail the gems of Bengal, one after the other, and trying to swallow them up. At intervals he sends to jail tender boys by way of change of relish. It is no longer a humiliation to go to jail for thrashing the police. To go to jail on a charge of sedition at once enables a person to wear the crown of high glory bedecked with jewels. However that may be, we propose to-day to clear our mind of impurities by addressing a word or two to the foolish *Feringhi* rulers of the present day. May we ask if people who really try to bring about a rebellion, openly speak out their minds in monster meetings? Do they make use of the railways, the post and telegraph offices of the *Feringhi* in sending news to various places? Do they willingly and easily allow themselves to be arrested by writing newspaper articles? How may are you in the vast country of India? We can, if we so desire, act in such profound secrecy, conceal ourselves and act in such a manner as will enable us to save ourselves from the clutches of the law and prevent you from having any the least information about our doings. In your administrative work it is we, the *kala admis* of the country, who are everything: how can you divine the secrets of our hearts? Yet we make a clamour in public and you send us to jail for that, Oh, what a bravery this! We have said all along, and we repeat now that you do not know us. You constantly brood over your numerical weakness and hence find tigers in every bush and start at ghosts and goblins in every dark nook. We too have got a fun and make you dance wild

dances. It is impossible to govern by repressive methods a people who can look before and look after, who are proud of a glorious past. When Alamgir began to tyrannise, Sivaji rose; the Pathan kingdom fell to pieces when the people grew restless from the oppression of Kalapahar; when Gurgovind and Benda were brutally oppressed, the Sikh community was formed. Persecution has always been a blessing to India and led to the manifestation of a new manhood. The Indians can never forget this fact—we never forget it. As a result of your Fuller's pranks the *swadeshi* boycott has struck its roots deep in this country, and it is being rendered still more strong and firm through the foolishness of *Lat Hare*. Whatever looseness there might have been in West Bengal, the sending of people to jail batch after batch, is now tightening the *swadeshi* knot all round. Our gain is sixteen annas, and your loss is eighteen and a half annas. If you could understand this simple thing and act with caution, you might still eat the rice of this country for a little time more without any trouble.

* This is a Bengali saying alluding to Ravana, king of Lanka ruining himself and his kingdom by his indiscretion, as described in the *Ramayana*.

What shall we say? You have ruined yourself and ruined Lanka.* You *Feringhi*, you are so dreadfully fond of money that you open grog-shops at every corner and thereby make the first instalment of profit; and then you realise money a second time by fining people when they get drunk. You take our money from us, give it us back in the shape of salary and then impose income-tax upon it. All this process of yours is of the nature of a shell-cutting saw, it cuts both ways. The Indians cannot entertain a genuine love for you. Nobody loves you. Many persons call you *Baba* only through the force of blows. Many give you a *kabuliyat* of loyalty only on the policy of shunning the wicked from a distance, and from the motive of cheating you of two pice for their own livelihood. You may now spread your casting net of sedition and either send us to jail or flog us as you please; but the once broken cup of stone can never be joined together. A perennial separation has occurred between us two. Loyalty you will never have.

105. A lady correspondent of the *Sandhya* [Calcutta] of the 19th September, Miss Kanaklata Choudhuri, writes as follows:—

SANDHYA,
Sept. 19th, 1907.

To—The much respected Editor of the *Sandhya*.

Sir,

The Police served summonses upon the respectable ladies residing at Giridih in order to take them to the thana to give evidence against Babu Manoranjan and others in connection with a *Swadeshi* meeting held there. Subsequently when the Magistrate and the Secretary to the Lieutenant-Governor were informed of this matter, they abandoned their former determination; and now it is contemplated to keep *pardanashin* ladies behind the *parda*, and take their evidence in the presence of pleaders with the help of the Sub-Deputy Magistrate. Since I heard this news various feelings are rising simultaneously in my heart. I am only a little girl, but still I shall try my best to express my thoughts in language. I hope that this will find a place in your widely known journal.

The first question is,—why was it resolved to take us to the Police to give evidence? Was there such a paucity of witnesses to prove what was said or done, and by whom, at the *Swadeshi* meeting at Giridih? Could not the lords of the police with their myrmidons be present at the meeting and hear and see everything for themselves and collect evidence? Or, was it that they could not muster sufficient courage to be present at the meeting? Is it for this that attempts are now being made to make ladies give evidence? Why this wicked design on your part, you police? Do you imagine that you will serve us with summons, take us to the thana, and there within your *kot* (stronghold), make us say whatever you please and treat us in any way you like? Do you not know, you idiot, that we are ladies of the renowned Hindu race descended from Aryan ancestors and honoured all over the world? Millions of lion-hearted heroes were born in this Aryan family, in this Hindu race, who astounded the whole universe with their exploits. Beginning from such renowned heroes as Raghu and Ram Chandra down to Bappa Rao, Samar Sinha, Pratap Sinha, Sangram Sinha, Putta, Jaimal, Raj sinha, Sivaji, Jai Sinha, Jaswant Sinha, Pratapaditya, Keder Rai, Mohon Lal, Kumar Sinha and

countless other mighty warriors have made the world resplendent with the greatness of their heroic deeds. Were high-souled men born in any other part of the world who might match them in heroism, in prowess, in endurance, in greatness of character and in large-heartedness? We are their descendants and in our veins their sacred blood flows. Our mothers of old held them in their womb, nursed them with their milk, and when occasion arose, dressed them in martial robes with their own hands and commanded them either to kill the enemy in war or to lay down their lives in face to face combat. Do you think by reason of living in subjection we have forgotten old memories? Do you think that we shall be unable to preserve the glory of our family because we are weak, helpless and disarmed,—because we are in the guise of the destitute from starvation? that we shall fail to follow in the footsteps of our Mothers of hallowed memory (*lit.* worthy to be remembered in the morning), or to make ourselves known as their descendants? Do you think that you will insult us when you will have us in your *kot*, or compel our fathers, sons, and brothers to hold back from the *Swadeshi* agitation by holding out the threat of hurting our *izzat* (dignity)? You idiots, blinded by arrogance, did you not learn to read and write? Did you never read history either of this country or of any other country? Or, perhaps, I, myself, have made a mistake. If you were educated, could you be puffed up with vanity holding as you do the chains of slavery round your legs? Could you then sign away every thing in the bond of slavery, and losing all sense of right and wrong, ever entertain the idea of summoning to the police (*thana*) the daughters, sisters and mothers of your own country to make them give evidence? If ever you had read a single page of history and had acquainted yourselves with its living and glowing teachings, you would have known that at all times, in all countries, the womankind represents a great source of power. Before that power all other powers of the world are very contemptible and of very little consequence. If the flame of woman's indignation be kindled, all the accumulated force of the world is reduced to ashes in a moment. You fool, know that the Indian women are not weak creatures. Poets, when writing poems, may describe us as weak, but we are not such. In this land of Bharata Maha Kali, seated on a lion, who destroyed the race of Asuras and trampled under foot the Mahisasura, appeared and exterminated the Daityas. Here Chand Bibi, Durgavati, Sanjukta, Lakshmi Bai, Chandravati, Jhindan and Rani Bhabani were born and made themselves illustrious and earned an undying name by crushing the enemy's host. We are Mothers of lions, sisters of lions and daughters of lions. For the welfare of our husbands and children we can cut through our hearts and offer up our blood to the gods without any pallor of the countenance and with unshaken heart. To save our honour we can adopt the sacrifice of *Jahar*, and jump into the pit of burning flames; we can ascend the funeral pyres of our husbands with a smiling face and immolate ourselves in the fearful flames, we can drive away the ruffianly oppressor to a distance of a thousand cubits with knives in the hand; we can send our fathers, sons, brothers and husbands dearer to us than our lives, to die on the battle-field; and when they fall on the field of glory and ascend to heaven we can look on their sacred mortal remains unmoved and with tearless eyes dried up from resentment. You wickedly inclined man, you are so presumptuous as to entertain the idea of injuring our honour. Surely you have lost your sense, surely your life is drawing to its close; otherwise, how could you desire to drag and commit oppressions upon daughters, mothers and sisters? How was it that you felt a desire to play with fire? How could you be desirous of being burnt up in the flame of our indignation like moths? You fool, blinded by pride, devoid of sense, do you not know that the mighty Ravana was killed with all his relations for attempting to outrage the modesty of Sita? Do you not know that the Kurus were destroyed wholesale for dragging Draupadi by the hair, that the powerful Duryodhana had to atone for that high transgression in the terrible battle on the fatal field of Kurukshetra by perishing with his own family and the princes of India? You blind miscreant, open your eyes and behold the 300 millions of the lions of India, carried away by rage, are making their manes stand on end before you. Hark! the sons of India, our fathers, sons, brothers and relations, are beginning to roar out like lions in thunderous voice.

Hark! the celestial music is announcing your downfall in heaven. Behold! a mighty force is descending from heaven to destroy your invincible strength. Know that

The petty jackal lives only so long
As the lordly lion does not roar.

Do you mean to take us to the Police (thana) by issuing summonses? You cannot do it. Do you mean to take our deposition against our fathers, sons and brothers and our *swadeshi* worthies? You cannot do so. Being the descendants of a race of lions and possessing divine powers, are we to go to the residence of daityas? Never, we will not go. What next? Will you, after that, with your *lal pagrees* and regulation *lathis*, be able to arrest me and take me away? Come, and you will see what force there is in the Indian womankind. You know that behind you there is the power of the British Empire. Just come to arrest us and you will see what an unconquerable and mighty force there is behind us too. You will then see that the 300 millions of lions will scatter you to the winds in a moment with a puff of their breath. Who is so devoid of mettle, so worthless and cowardly and base in our race that when you will come to oppress us and to take us to the thana, he will not, while standing before us, dye and deluge the ground with your heart's blood and that of their own? Do you imagine that we shall go to your courts to give evidence against the country? We will not go. Are you so emboldened by sending Bepin Chandra to jail, who is idolised by the country, for contempt of court in refusing to give evidence, by inflicting the barbarous punishment of whipping upon beloved and tender Sushil Kumar and by sending to jail Bhupen and Basanta, are you so emboldened that you are presumptuous enough to seek to do the same thing by Hindu ladies? Do you want to insult us and send us to jail? Come and do it. We too are awaiting that auspicious moment. You have roused the lion-hearted men from one end of the country to the other, now rouse up the women too. Kindle the flame of our indignation, stir and wake up our all-destroying power. If this were not so, why should it be said that "men have perverse intellect when nearing the end." Sons of India, will you still keep looking on? Will you still remain inactive? Are you not still convinced of their wicked designs and aims? Will you not try to foil these wicked attempts? Finding the obstruction to the sale of the merchandise of their country and the consequent loss of their interests, they have become so senseless and insane that, though conscious of certain death in the fire blazing before them, they cannot restrain themselves. One may survive the sting of a terribly venomous snake, life may not be extinct even by taking a draught of virulent poison, it may be possible to live after being burnt in a blazing fire; but the mere harbouring the intention of dishonouring the woman, the repository of immense power, not to speak of actually insulting her, will be certain death. Though fully conscious of this unalterable truth, they are yet foolhardy enough to drag mothers and sisters. Is it necessary to say twice that by dragging them they are trying to compel you to give up the *swadeshi* agitation? Rise up, you sons of India, and send forth that thunderous, high-sounding roar of yours again which has shaken the British Empire, which, once heard, has astounded the world and made it await, in breathless, speechless suspense, and with intent looks, the final result to which it leads. Go on with the *swadeshi* agitation, trample on foreign trade, and brighten the face of India. Show to the world that you are our worthy fathers, sons and brothers, that you are the worthy descendants of the ever famous Aryan ancestors. Let the world be astounded at your firm, unconquerable determination, at your leonine courage, your immense united strength and your dreadful roar. Don't be thinking about what would befall us. We know how to defend ourselves. We know what is our duty as befitting the glory of the noble race in which we are born, and the blood that flows in our veins. Do your own duty, and we will do ours. Go to jail; undergo countless persecutions and oppressions and suffer incalculable hardships, and give up your heart's blood either in drops or in streams. We shall protect the homes, and in so doing we will do all that may be necessary to do. God will help us, and will shower his heavenly blessing upon us. Cry *Bande Mataram*.

Written by Kumari Kanaklata Choudhuri.

SANJIVANI,
September 19th, 1907.

106. The *Sanjivani* [Calcutta] of the 19th September writes:—

Increased sale of *belati* articles in East Bengal.

The statement of imported goods for the year 1906 shows an unexpected good result of the Bengali's Boycott resolution. There was that year a positive reduction of sale of *belati* articles. But the Bengalis are not up and doing now. They are no longer preaching boycott vigorously throughout the country, and the result is that there is an increase in the sale of *belati* articles this year.

The paper in informing patriotic people of the country of this evil tidings expects that they will again assemble in villages and employ the whole of their strength to lend vigour to the people's boycott vow; that, in every district, the leaders should consult as to how to stop the importation of *belati* articles; and lastly that the youths, whether or no they are able to convene *swadeshi* meetings, should try their utmost to kindle in the hearts of their countrymen the flame of holy love for their motherland.

The paper concludes saying that as *belati* articles sell enormously during the puja time more than they do at any other time during the year, the Bengalis should wake up in time, and take care that a single pice-worth of *belati* article does not sell in the market during the puja days. Let them bethink themselves of their duties and wake people with shouts of *Bande Mataram*.

JASOHAR,
Sept. 19th, 1907.

107. The *Jasohar* [Jessore] of the 19th September writes:—

The administrative and the popular power.

Whenever the feeble popular strength is able to raise its head in spite of the various oppressions and repressions of the administrative power, there is seen the hand of the rigid social power helping from behind, thereby bringing about the desired result. It is the only power to help the popular strength when the administrative power is opposed to its ends and wishes. Whether or no it is just, to-day an alien Government stands opposed to the popular strength. To save itself from its wrath, the popular strength should organise itself; and to effect this organisation it ought to have the co-operation of the social power. Otherwise, there is no possibility of realising its ends.

Whether it is due to an alien Government or to the drain of wealth by the foreign people, we are impoverished, famished, rendered imbecile and unable to defend ourselves. We are hastening towards downfall and have descended to the depth of dependence. A subject nation remains only under partial subjection to an alien Government; but we are entirely under the subjection not only of it, but also of English commercial people.

JASOHAR,
Sept. 19th, 1907.

108. The *Jasohar* [Jessore] of the 19th September publishes the fact of

A *Swadeshi* dream.

a dreamt dream by a Musalman lady in which she is said to have been remonstrated with by a saint for having worn *belati* glass bangles. The paper observes on this that the *Swadeshi* movement is a godsend to the Hindus and the Musalmans alike for their salvation.

JASOHAR,
Sept. 19th, 1907.

109. In a big article under the heading inserted in the margin the *Jasohar*

National life and national improvement.

[Jessore] of the 19th September concludes as follows:—

Just as a plant beset with thorns and briars cannot raise its head, so national life warring with opposing elements cannot, as often seen, attain a hopeful development. National improvement is not possible unless certain impediments such as subjection to others, social corruptions and diffidence of one's own strength be altogether rooted out. Of these the first is considered to be the foremost.

DAILY HITAVADI,
Sept. 20th 1907.

110. The *Daily Hitavadi* [Calcutta] of the 20th September, writes how

The *swadeshi* agitation.

the *swadeshi* agitation has filled the entire English people with an undefined sense of coming danger.

They find how with the stoppage of the sale of their goods in India, their supremacy, which is based on money got out of the Indian trade, will come to an end. The many persons who are now-a-days being prosecuted for spreading ill-will to Government are guilty really of spreading ill-will to foreign goods. The English are at the present time also alarmed by the demand of the Egyptians for independence. The Indians, both educated and uneducated, have now many of them come to realise that the Government of their country ought to be

in the hands of their own countrymen. This combination of an agitation for *swaraj* with one for *swadeshi* has made the terror of the Englishman great indeed.

111. The *Navasakti* [Calcutta] of the 20th September publishes an exhortation by one Jamini Kanta Guha of Faridpore to the young men of Bengal appealing to them, if they wish to show sympathy with Babu B. C. Pal for his imprisonment, to practise rigidly the boycott and also to carry on the work of preaching the boycott among the masses.

NAVASAKTI,
Sept. 20th, 1907.

112. The *Navasakti* [Calcutta] of the 20th September writes that to the people of Bengal suffering punishment for connection with the *Swadeshi* agitation is like the suffering which one undergoes by fasting on the day of *Ekadashi* or the eleventh day of the moon; it entails a certain amount of physical suffering but that suffering is borne with a cheerful spirit as conducive to religious merit.

NAVASAKTI,
Sept. 20th, 1907.

113. The *Sandhya* [Calcutta] of the 20th September acknowledges receipt of subscriptions in aid of the distressed family of Basanta Kumar Bhattacharyya, the printer of the *Yugantar* totalling up to Rs. 134-8-0.

SANDHYA,
Sept. 20th, 1907.

114. The *Sandhya* [Calcutta] of the 20th September after announcing that Suresh will be awarded a medal at Beadon Square on that day, exhorts all lads to try to earn medals like Sushil and Suresh. The *Feringhi's* chastisement has made of Suresh gold purged of dross. Suresh should be given a title—Sri Suresh Chandra Ray, the Kotal-beater.

SANDHYA,
Sept. 20th, 1907.

115. The *Sandhya* [Calcutta] of the 20th September after announcing that Sir H. Risley has arrived in Calcutta in order to see that the Educational circular associated with his name is not violated, proceeds to remark that it is no good regretting the non-observance of this circular now—the time is now come for expulsion. The days for you to play the part of a *Guru* (preceptor, hence a superior generally) are about to come to an end.

SANDHYA,
Sept. 20th, 1907.

116. In a very lengthy article under the heading inserted in the margin the *Soltan* [Calcutta] of the 20th September has the following:—

SOLTAN,
Sept. 20th, 1907.

"The Muhammadans and Politics." The Muhammadans have made great progress in English education during the past quarter of a century. Every district can now produce some half-a-dozen educated Muhammadans. They can very well understand the opinion of Congressmen. Although on the one hand we do not hold it bad to join the Congress, yet on the other we do not entertain the belief that it can promote any of our interests in the least. We have no prejudice against or in favour of it. But our earnest request is that in whatever position he may be, the Musalman should not forget politics, that he should always think of the welfare of the entire Moslem world as well as of their political rights. Otherwise, his race will be quite extinct. Politics is not a thing enclosed in the casket of English education. Men ignorant of English can learn as well as teach and preach it. Our forefathers went far ahead of other nations in politics.

117. The *Bangavasi* [Calcutta] of the 21st September exhorts its brethren of Bengal, on pain of going to perdition, to adhere to the *Swadeshi*, not forgetting that they have publicly on several occasions vowed before their gods to do so.

BANGAVASI,
Sept. 21st, 1907.

118. The *Bangavasi* [Calcutta] of the 21st September writes as follows:—
"Don't revive the memory." Though Indian manufacturing industries are almost ruined, though the people of India have become poor, miserable beggars, though the staple crops of the country are being daily drained away and though India's money which is like its blood is being constantly exhausted, yet the Indians forgot all the faults of the English. But the situation of to-day has brought back the memory of all those faults. O Englishmen! we repeatedly ask you, will you not once think why such a state of things has come to pass?

BANGAVASI,
Sept. 21st, 1907.

Do you not see how alarming the situation is becoming on all sides? Will you not once care to think what ruin Morley and Minto are bringing on

the country? We are repeatedly calling upon you, will you not listen to us? O Englishmen! did not all your faults come afresh to the mind of the Indians on the day on which Magistrate Kingsford of the Calcutta Police ordered a boy of fifteen to be whipped and refused to listen to the prayer of the boy's pleader, made on the strength of a High Court Circular, to have him whipped in the court room? Was it unnatural for the Indians to remember your faults on such an occasion? Is it not also natural for the Indians to be put in mind of all your faults, considering the cruel treatment you have meted out to the persons who have been accused of rioting in Rawalpindi? What more and how much more shall we say? Yet for our dear life's sake, we once more request you to remember these things. Will you not once remember, O Englishmen! the merciless deeds which have been performed in East Bengal from the time of Fuller to the time of Hare? Will you not once think why it is that men are being sent to jail from all sides on the charge of sedition—as was never done before? O Englishmen! the Indians became oblivious of all your faults, but will not the recent events revive their memory again? You are seeing everything, grasping the meaning of everything. Yet you are applying no remedy, yet you are not sending out able and intelligent men to rule over India. Will not all this induce the men of this country to think that you are to-day encouraging sin? And will not such thought revive the memory of your faults? No matter whether we remember your faults or not, will the situation that you have brought about, if not remedied, do good to yourselves? Do apply remedies, do reform your administrative policy, do not bring back the memory of your faults.

BHARAT MITRA,
Sept. 21st, 1907.

119. The *Bharat Mitra* [Calcutta] of the 21st September considers it wrong on the part of Mr. Gokhale to omit Ajit

Mr. Gokhale memorializing for the release of Lajpat Rai.

Singh's name from the memorial he intends to submit to Government praying for the release of

Lajpat Rai. Both Lajpat Rai and Ajit Singh have been deported on the same charge. Their cases are quite similar. So, there is no reason why the honourable gentleman should ignore Ajit Singh's claim to his sympathy.

BIHAR BANDHU,
Sept. 21st, 1907.

120. Referring to the telegram published in the journal of the *Englishman* of a recent issue that the imprisonment of Babu

The supposed gratification of the English people at the imprisonment of Babu Bepin Pal.

Bepin Pal has gratified the people of England, the *Bihar Bandhu* [Bankipore] of the 21st September

asks whether the correspondent of the journal communicating the above news considers his individual gratification as that of the whole English people, or is it that he consulted every individual Englishman in the matter.

BIHAR BANDHU,
Sept. 21st, 1907.

121. Referring to the manifesto of loyalty issued by some of the people of Lyallpur in the Punjab under the signature of

The manifesto of loyalty issued by the people of Lyallpur.

one "Maskan," the *Bihar Bandhu* [Bankipore] of the 21st September says that it is at a loss to

understand what good understanding between the ruler and the ruled can come about by these people thus advertising their loyalty.

HOWRAH HITAIISHI,
Sept. 21st, 1907.

122. The *Howrah Hitaishi* [Howrah] of the 21st September says that the

The Bengal National Bank.

Bengalis no longer consider it safe and consistent with their self-respect to deposit their savings

either with the Government or with firms conducted by foreigners. Hence, considering the circumstances of the country, they have put their hand to the necessary but difficult work of establishing a national bank.

KHULNAVASI,
Sept. 21st, 1907.

123. In the course of a poem entitled an "Invocation" the *Khulnavasi*

A poem.

[Khulna] of the 21st September writes how in a *yajna* (sacrifice) being performed with the flesh

and blood of one's ownself one is not permitted to partake: but the spell of the illusion has been broken. Who will remain asleep when in contact with the skeleton of a brother dead of hunger?

NAVAYUG,
Sept. 21st, 1907.

124. In discussing the question as to whether national progress is possible

Subjection and national progress.

or not in a state of subjection, the *Navayug* [Calcutta] of the 21st September writes that there

are different grades of subjection, and progress is possible in a state of subjection like that of the self-governing colonies of Britain for instance, which permits of the free development of the bodily and mental attributes of men.

The colonial form of self-Government is not introduced into India, because (1) India is a source of wealth to England in a greater degree than the colonies; (2) India is too weak to free herself from England's grip, even though England does not treat her as she treats the colonies; and (3) India is so populous that England is afraid that she might lose it if the Indians become united under a good system of Government. That India is incapable of self-Government is wholly untrue and is a statement made from deceitful motives. India's political past was such as to have made national progress not impossible, and she did, as a matter of fact, make some degree of national progress in that past. If however she had been free, her progress might have been quicker.

The Jews all over the world are in a state of political subjection, but nevertheless in places where they had a good Government over them they have succeeded in making a certain degree of national progress. What is wanted for India therefore is good Government. Good Government does not necessarily postulate self-Government. National progress is not impossible under a certain degree of subjection.

"The Vampire."

125. The *Khulnavasi* [Khulna] of the 21st September has the following poem entitled: "The Vampire".—

KHULNAVASI,
Sept. 21st, 1907.

We are a class of Vampires,
We may indeed be like birds to look at,
Our mouths have the form of the leech.
Our wings are very big ones,
They make a brave show like Venetian blinds.
We are a class of Vampires.
They who stand awe-struck at the sight of our wings
Are the men who are most loved by us.
With our wings we fan to sleep;
A brisk love-activity sets in,
A beautiful sucking of blood.
We are a class of Vampires.
Silently will the lover sleep and soundly,
Will not feel the love-push.
If I see any restlessness,
How do I pass the hand over his body,
How much of fanning, how much care I do take.
We are a class of Vampires.
If the lover still is disposed to awake,
To keep his own blood in him,
(We) begin reddening our eyes at him,
We take to scratching and biting,
We freely use threats.
We are a class of Vampires.
At times we come to be like the crane.
How much of liberalism, equality and love do we talk.
But if we get a convenient opportunity we begin fanning.
And thereafter we put out that leech-like mouth of ours.
(And) call brethren of our race together to take a share of the blood.
We are a class of Vampires.
We are a class of "———", very liberal creatures indeed.
We move about the earth on various pretexts.
We firmly establish ourselves when we find a pliant object: and are very
much afraid of a hot one.
Wherever we go, know for certain that the Devil is there,
We are a class of Vampires.

126. The *Sandhya* [Calcutta] of the 21st September publishes a song from which the following are extracts:—

SANDHYA,
Sept. 21st, 1907.

A song.

The prison to me a heaven is,
Oh! it is the generous gift of the butcher Kazi;
I shall turn the *ghani* (oil-mill) in the Mother's name.
Where our Bepin, Bhupen and Basan are,
That prison is a shrine to us.
The Cobra Kingsford, a great hero,
The worst that he can do is *Kalapani* (the Andamans),
Who are the Mother's true sons?
Pour cold water on Kingsford;
Whatever, brother, may be our fate,
To the Andamans, if need be, shall we go.

SAN DEHYA,
Sept. 21st, 1907.

127. The *Sandhya* [Calcutta] of the 21st September writes:—

"The *Feringhi's* dying bite." As in days past it was the *Khojas* (eunuchs) who supplied all sorts of news of the Nawab's household, so in these days the *Englishman* newspaper is jubilant because it has the proud privilege of publishing the news of the *Feringhi* nabobs. One may willingly suffer the hot rays, as it were, of the English Government, but it is as painful to bear the heat of the hybrid *Englishman* as it is to be exposed to the heat of the sand (heated by the sun's rays). The patriotic and dauntless young men sent to jail must get ovations from the country, the *Englishman's* objection notwithstanding. Again, the paper says that a law effectively dealing with seditious newspapers will be passed in the ensuing winter session of the Council. The goat is yours, and the sacrificial sword is also yours; cut it at the posterior end if you please. The College Square and Beadon Square speakers have been threatened with immediate prosecution, and a leading Druggists' firm, presumably Messrs. Butto Kristo Pal and Company, have been asked to warn one of their officers who is delivering seditious speeches. This is what the *Englishman* has said.

TAMALIKA,
Sept. 21st, 1907.

128. The *Tamaliika* [Tamluk] of the 21st September says that the *Englishman* newspaper has become alarmed at the fact

Apprehensions of the *Englishman* newspaper.

that the boys accused in the recent Lal Bazar riot case dealt out blows to some Englishmen in return for blows received from them, and expresses its apprehensions saying "boys are no longer frightened by imprisonment—what is to be done now?" The writer remarks that the fact that the sons of *Abhaya* (Goddess who dispels fear) lay in a state of inactivity and of apparent fear was merely for the purpose of testing their own strength. Why should they be afraid any more? A kick from the elephantiac feet, so sorely dreaded so long as it did not fall on them, has lost all terrors for them now that they have felt it.

BIHAR BANDHU,
Sept. 21st, 1907.

129. The *Bihar Bandhu* [Bankipore] of the 21st September notes:—Excepting the *Tribune* and the *Indian Nation* all educated

Babu Bepin Chandra Pal.

people of India are sympathising with Babu Bepin Chandra Pal at his being thus thrown into jail. Both the above journals are speaking in the same strain in justifying the action of the Court. The *Indian Nation* furthermore says that it is the duty of the educated men to help a justice of the peace in performing his judicial duties. This is a short-sighted view which the paper takes of the matter. In fact, it is the duty of the people to help a Judge in dispensing justice but not injustice.

HOWRAH HITAIISHI,
Sept. 21st, 1907.

130. A seventy-year-old correspondent writing in the *Howrah Hitaishi* [Howrah] of the 21st September says:—

India's present condition.

One's heart is pained to see the miserable condition of ever-miserable India. In consequence of sucking and grinding in many ways, she has not the power to raise her head. She is quite ground down under repeated and terrible oppressions. Over and above this, the interest of the white men has spread its meshes over the whole country in such a manner that there is no escape from it.

The correspondent concludes with an appeal to his Hindu and Musalman fellow-countrymen not to quarrel among themselves at such a time, but laying aside all petty jealousies and enmities make an effort to stand on their own legs.

NAVASAKTI,
Sept. 21st, 1907.

131. The *Navasakti* [Calcutta] of the 21st September publishes a poem on Babu B. C. Pal in which the following occurs:—

A poem on Babu B. C. Pal's incarceration.

The fire that has been kindled in the minds of the Indians will not be extinguished by the waters of seven oceans. Whoever shall attempt to offer any obstruction to the fountain of nectar, must come to grief. In the conflict that has commenced between light and darkness, there is no doubt who will win; for who does not know what becomes of palpable darkness when a feeble taper burns?

NAVASAKTI,
Sept. 21st, 1907.

132. Sri Abhayananda Swami writes in the *Navasakti* [Calcutta] of the 21st

"Swadeshi in the Himalayas."

September from Konakhal, Hardwar, that *Sanyasis* (monks) residing in the Himalayas have approved of the boycott of foreign goods by the Bengalis, but regretted that the Bengalis were unmindful of the fact that no real good could accrue to the country unless religious and social improvements were effected.

133. The *Navasakti* [Calcutta] of the 21st September writes:—

India's true interests.

The English themselves wonder how easily they have brought a country like India under their rule. We had no idea what great sacrifices were made by other nations of the world to defend their freedom. We have so long cared for our own individual interests. Jagat Seth and Umichand did this, and therefore the English were able to take possession of Bengal. Wherever in India a person has looked to his personal interests there were the English able to accomplish their purposes.

We have now learned to look to the country's interests and we know that we cannot forget our country when taking care of our own interests. If we realise that by purchasing our country-made cloth we not only benefit our *Tantis* and *Jolas* (hand-loom weavers), but at the same time we wrest from the Englishman's pocket what ought to belong to us, then we shall not run the risk of being cheated by the Englishman. Then the country also will wake up. If *Swadeshi* and boycott go on as now, then we shall be able to make the English settle their accounts with us. This should no longer be delayed.

134. The *Hitvarta* [Calcutta] of the 22nd September characterizes the

The barking dog seldom bites.

action of one Mishin, a Muhammadan of Kayalpur in the Punjab, warning his coreligionists against joining the agitation going on at present in Calcutta, which he considers seditions, as that of a barking dog which seldom bites and says that those who profess their loyalty to Government most are neither believed by the Government nor trusted by the people.

135. Referring to the message printed in bold type in the *Englishman* of

Mean insinuations of the *Englishman*.

last Sunday's issue in which it is stated that the incarceration of B. C. Pal, has given general satisfaction to the people of England, the *Hitvarta* [Calcutta] of the 22nd September remarks that the people of this country are not fools to believe in such mean insinuations of the *Englishman*, for the journal asks whether the correspondent of the *Englishman* inquired of every inhabitant of England if the imprisonment had given him satisfaction.

136. The *Hitvarta* [Calcutta] of the 22nd September draws the attention

Mr. B. G. Tilak on Boycott.

of its readers to the following remarks made by Mr. B. G. Tilak, in the course of a speech delivered by him at a meeting on the 17th idem:—

Our agitation for about half a century has borne no fruit. Government has turned a deaf ear to the repeated prayers of the people to reduce land-tax. The consequence is that the zamindars have been reduced to the condition of simple cultivators. The partition of Bengal has shewn that Government would not listen to any protest from the people. The Bengalis seeing no other alternative have had recourse to boycott; but little would be achieved so long as the people from one end of the country to the other do not join it. We shall persevere in our *Swadesi* vow in spite of persecution, oppression and deportation.

137. In the course of a long article headed, "Of religion and wealth, which

Religion or money?

is the superior?" the *Hitvarta* [Calcutta] of the 22nd September says that both the Hindus and the Muhammadans hitherto loved their religion the most, but under the government of a *mlechha* (impure) king and by the education that he has imparted us we have been reduced to our present degraded condition. History abounds in instances to show that the fall of a nation is preceded by a decline in its religion.

It is now generally known that bovine and pig's blood is used in the refining of foreign sugar; but the Indians, both Hindus and Muhammadans use this sugar simply to save a small amount of money. Those who use it disregarding all religious scruples should know that they do not only lose their religion in this way but their health as well, since the medical men of the West declare that the use of this sugar produces diseases like colic pain, indigestion &c. European sugar is preferred because of its whiteness but its whiteness is like the brilliancy of the flame of a lamp, which attracts moths to it simply to consume them. Those of us who use this sugar are like so many moths. Fie to our education and fie to our bragging of being religious men! The sooner sinful men like us are wiped off the face of this earth the better.

NAVASAKTI,
Sept. 21st, 1907.

HITVARTA,
Sept. 22nd, 1907.

HITVARTA,
Sept. 22nd, 1907.

HITVARTA,
Sept. 22nd, 1907.

HITVARTA,
Sept. 22nd, 1907.

Comparing the prices of the country made sugar with those of the imported sorts we find very little difference in favour of the latter, still the quantity imported is very large. Governments of the foreign countries help their sugar merchants trading with this country by means of bounties and rebates. This is why these merchants can sell their sugar at such low prices here. Had the Government of this country been Hindu or Muhammadan it would have protected its merchants by pecuniary assistance; but we can't expect such help from our present Government which is Missh, barbarous and irreligious. We may die of starvation but our Government would not help our arts and industries. So if we mean to save our religion as well as health, we should use home made sugar even if we have to pay a higher price for it and discard the other.

It is a known fact that to both the Hindus and Muhammadans religion is dearer than life. All the ancient nations such as the Romans, the Egyptians, the Chaldeans have become extinct, but the Hindus have survived the ravages of ages. This is because of their holding fast to their religion, in spite of their losing independence.

It is the decline of their religion in the present age that has brought famine and plague into the country. Would the Hindus and Muhammadans commit further sins by using foreign sugar, to save a small amount of money? They had better use molasses and raw sugar if they cannot afford to buy sugar of a finer sort.

The Hindus do not put on sewn cloth at their meals. The foreign cloth that they had hitherto been using was considered by them to be pure. Would they consider them so even now, when they have come to know that bovine fat is used in their manufacture? Certainly not. The Muhammadans should also not use foreign cloth which has a coating of lard over it. Glass bangles should be discarded by our women as their use means sin. Our welfare now depends on saving our religion, otherwise our children will have to die of starvation. We have lost everything but our religion, and if we mean to live we must save it. Religion is superior to wealth. The Arya Samajists and other sects of Hindu religion talk of religion, but so far their efforts have been to teach it in theory and not in practice. They should now make it a point to teach practical religion.

HITVARTA.
Sept. 22nd, 1907.

138. The *Hitvarta* [Calcutta] of the 22nd September warns the people against the device of some dealers in English-made goods to pass them off as country-made by

having the words '*Bande Mataram*' printed in bold type with the words 'Manchester made' in small letters. A report of this nature has been received by the paper from Searsole.

HITVARTA,
Sept. 22nd, 1907.

139. The *Hitvarta* [Calcutta] of the 22nd September is unable to understand why Ajit Singh's name should not be included in the memorial which the Hon'ble Mr. Gokhale

means to present to Lord Minto for the release of Lala Lajput Rai as, according to Sir Pheroze Shah Mehta and others, he is equally innocent. But Mr. Gokhale is reluctant to add his name and this is causing delay in the submission of the memorial.

DAILY HITAVADI,
Sept. 22nd, 1907.

140. The *Daily Hitavadi* [Calcutta] of the 22nd September writes:—

"The weapon of boycott." It is long since the English merchants turned us into a train of vagrant beggars by robbing us of our wealth and destroying our commerce with the aid of the Indian Government. And it is due to all this that we have now fallen into the jaws of famine and pestilence, and are filling the earth with a heart-rending wail of woe. By divesting us of weapons of self-defence, the Government has made us food for dogs and jackals. And to-day, when understanding the depth of our downfall we have openly begun crying, the English are busy oppressing and repressing us with all their strong resources. They are snatching away the last farthing left to us.

Mother India was not even in these long days of her sorrow entirely divested of her ornaments. The few jewels there were on the limbs of the poor Mother, are being one after another robbed by the crooked-minded English politicians and thrown into the darkness of a prison or deported.

Sometime ago Lala Lajput Rai and Ajit Singh were banished and two of the jewels were robbed. Immediately after this, Bhupen and Bepin were snatched away. To-day the English have kindled the fire of sedition throughout India and are oppressing thousands upon thousands of innocent people destitute of means of defence, thereby insulting the Mother. This calls for revenge. Surely there is unconquerable strength in the hearts of thirty millions of people. So long this strength lay dormant, but now it has been awakened up. The Mother herself has called this strength into consciousness. She has given us that most effective weapon "Boycott". To-day this strength and energy given us by the Mother spreads all around and the world stares amazedly at our faces.

141. With reference to the recent article in the *Englishman* entitled "The influence of Bengal," the *Daily Hitavadi* [Calcutta] of the 23rd September expresses the opinion that this cunning attempt to cajole the Bengalis into giving up the *swadeshi* agitation will not succeed.

DAILY HITAVADI,
Sept. 23rd, 1907.

142. In describing the objects and the working of the Corn Protection Society, the *Hindi Bangavasi* [Calcutta] of the 23rd September refers to the interpellation on the subject at the last meeting of the Bengal Legislative Council. The paper says that the reply of the Chief Secretary to the question asked at the meeting gives the people a hope of success in this laudable enterprise, but that first of all it is expedient to inquire into the causes of the rise in the price of the food grain. This according to the paper is due (a) to the free export system and (b) to the irregular distribution of the staple food crops i.e. not in proportion to the necessity. The paper concludes that if Government wishes the good of its subjects it should provide means by which they may be able to keep body and soul together and that a friendly relation between the rulers and the ruled will lead to the disappearance of every discontent and disorder from the country.

HINDI BANGAVASI,
Sept. 23rd, 1907.

143. In describing the anniversary (Festa) of the French Republic celebrated on the 14th July last in France and its dependencies, the *Hindi Bangavasi* [Calcutta] of the 23rd September refers to the condition of the people of France and to the public feeling there before the inauguration of the republican form of Government. It was during the reigns of Louis XIV, XV and XVI, that discontent began among the French people. The ascendancy of the royal dynasty to which the latter sovereigns belonged was preceded by the feudal system of Government. The rulers of the country were then friendly in their treatment of their subjects and during their reign the relation between the rulers and the ruled was as amicable as in India in the days gone by. But things changed for the worse during the reign of the last three Louises and the consequence was that people went mad after the extirpation of their ruler who was no other than one of them and this was due to nothing but his oppression. The enormities began in the reign of Louis XIV and went on increasing until it reached its culmination in that of Louis XVI. The latter was a puppet in the hands of his executive officers and tolerated the enormities perpetrated by them. There were then two different parties in France, one representing the rulers and the other the ruled. The first was constituted of the aristocracy and the well-to-do people and the second of the poor and the indigent. The distinction was just the same as that between the Native and the European in India of the present day. The members of the royal party treated those of the other as their slaves. They exacted labour from them and levied imposts upon them on the occasion of fairs and for angling, &c. There was a constant conflict between the two parties for powers and rights and privileges. The Royalists appropriated all powers to themselves and the State affairs were regulated according to their advice. They were the monarchs of all they surveyed and looked upon others as born to serve them. They represented the District Magistrates and other high executive officers. The poor people had only to pay taxes and minister to their wishes. The taxes were of various descriptions and partiality was observed in imposing them upon the people. Among others the imposts on salt and the one entitled *Toile* bore hard upon

HINDI BANGAVASI,
Sept. 23rd, 1907.

them, the latter disastrously affecting the agricultural class. The imposition of so many taxes naturally affected the industries, and the commerce of the country and the condition of the people went from bad to worse and to crown all these famine made its appearance; now people drew to the capital from the interior and cried for help. The King could do nothing to fight the calamity and all these finally paved the way for the change of Government from monarchy into republic.

HINDI BANGAVASI,
Sept. 23rd, 1907.

144. Under the marginally-noted head lines the *Hindi Bangavasi* [Calcutta] of the 23rd September writes:—

Do not remind.

If a ruler is benevolent and patronizing in his treatment of his subjects, the latter pass over his defects, if any. The Hindu and the Muhammadan rulers of India, with all their faults were patronizing to the people. The latter were, therefore, unmindful of their vices and were happy and contented under their rule.

In fact it is by good luck that the English have obtained the sovereignty of India. Why, are the English free from defects? Certainly not. Their history vividly reflects their vices. They committed regicide in killing William II and Charles I of England. They acted inhumanly in persecuting the Covenanters and in their treatment of the Jews by burning them alive. Now, who could have thought that the Indians would be happy under the rule of the English people? When the East India Company had been so unjust in its dealings with the Indians as not to scruple to destroy their industries and commerce, how could the latter have believed that the English would prove good rulers to them? But, at all events, the Queen's proclamation following the mutiny of 1857 gave the Indians a splendid hope of security and happiness during the British rule. They thus came to have a high opinion of the English—both as a men and rulers. And though the promises underlying the proclamations have not been fulfilled and the industries and the commerce of the country are in as deplorable a condition as formerly, yet the Indians were practically forgetful of the vices of their rulers. But the present dealings of the English with the Indians have jogged their memory. Now, addressing the English, the paper says: Are not the flogging of Susil Kumar, a boy of delicate constitution and the treatment meted out to the accused in the Rawalpindi case calculated to draw the picture of your past vices before the eyes of your Indian subjects? Enough of your enormities O English. Now it is time for you to amend. Now, try to reform your administration. Do not give the Indians any occasion to recall your recorded vices to their minds.

SANDHYA,
Sept. 23rd, 1907.

145. The *Sandhya* [Calcutta] of the 23rd September, after announcing

The sale of *belati* piece-goods.

that *belati* piece-goods are selling freely this puja, specially in Eastern Bengal, proceeds to point out how it would be a terrible shame if the boycott, for adhering to which the Bengalis have suffered so much during the last two years, were now to break down under the *Feringhi's* oppression, and concludes with an exhortation to the leaders of the districts of East Bengal to bestir themselves and go about from door to door reminding people of the boycott vow.

HINDI BANGAVASI,
Sept. 23rd, 1907.

146. Referring to the anticipation of the *Englishman* that most of the

The *Englishman* and the *Swadeshi* leaders.

Swadeshi leaders will be thrown into jail and to its remarks that like the Irish the Indians have now ceased to have any fear of imprisonment; the *Hindi Bangavasi* [Calcutta] of the 23rd September asks whether an English administration similar to the present English administration of India can be tolerated, even for a month, in Ireland.

HINDI BANGAVASI,
Sept. 23rd, 1907.

147. The *Hindi Bangavasi* [Calcutta] of the 23rd September says that it is

The imprisonment of Babu Bepin Pal and the Newspapers in England.

foolish of the newspapers in England to feel elated at the imprisonment of Babu Bepin Pal taking it to be a precursor of peace in Bengal as the deportation of Lajpot Rai and Ajit Singh has, in their opinion, been in the Punjab. The paper adds that far from restoring peace and order the above events have tended to increase the popular discontent.

BANGABHUMI,
Sept. 24th, 1907.

148. The *Bangabhumi* [Calcutta] of the 24th September is of opinion that

Political progress: its post-
later.

unless social and religious progress is accomplished, agitating for political advancement is only labour lost.

149. *Re* the recent assault on two Europeans travelling by the Darjeeling mail by a Bengali, the *Sandhya* [Calcutta] of the 24th September, speaks of the exuberance of its joy at a Bengali having snatched away a dagger from the hands of two *Feringhis* and saved his own life and wounded the two brown ones therewith.

After remarking how the fact of two Railway officials having misbehaved in this fashion with a gentleman shows how barbarous the *Feringhis* are, the paper concludes:

Understand now, bullying and blustering will no longer be permitted and thrashing for thrashing will continue to be administered. Remember the Kabuli medicine.

150. The *Sandhya* [Calcutta] of the 24th September writes:—

"The *Sandhya's* long bamboo." We have been declaring for a long time that while in the case of Bhupen it was (a showing of) a couple of plaintains, in the case of the *Sandhya* it will be a (thrust with) a long bamboo.

As soon as the *Sandhya's* case commenced yesterday, the Barrister Mr. Chittaranjan Das filed on behalf of Upadhyay *Mahasya*, the following statement in court:—

[Here follows the statement in English as it has appeared in the papers, as well as a Bengali version of it.]

Verily this is what is called a long bamboo

What need we fear the *Feringhi*? What I have heard in secret I shall proclaim with a flourish of trumpets; why should I conceal out of fear for the *Feringhi* what I have done for the Mother? That was why standing before the *Feringhi* Kazi Upadhyay *Mahasya* has spoken out:—*Feringhi*, what is to your advantage is to our harm, what is to your good is to our evil. I do not wish to acknowledge your right to sit in judgment (over me). Having heard the word in the inmost core of my being, I have taken up the vow of *swaraj*. See now—what I had to do, I have done—for my work I am responsible to God and to the country; who are you to sit in judgment over me? Let all of us remember this point—the Mother will have to be seated on a golden throne, while the *Feringhi* will have to be made into the drummer at the Mother's worship. So long as this *swaraj*-vow is not carried to a successful conclusion, so long will the life have to be staked.

Publication of the official translations of the King Emperor's and the Viceroy's letters on the plague in India.

151. The *Nihar* [Contai] of the 24th September publishes the official translations of the King Emperor's and the Viceroy's letters on the subject of the plague epidemic in India.

152. The *Navasakti* [Calcutta] of the 24th September writes:—

"What is this reddening of the eyes for?"

The English have wrested from us our morsel of food and fattened upon it. England's prosperity has been built upon our wealth, of which the English have robbed us. We are to-day appeasing our hunger by eating grass and moss and quenching our thirst by drinking the contaminated water of drains. The English *Bania* has taken possession of the "good water" and the "good fruits" of our native land, and we have no right to them.

But a reckoning must now be made. We now refuse to be duped, and the old order of things cannot last any longer; your selfishness has made you fiercer than the wild tiger, and you are mad with a desire to crush the united power of the people. As the tiger invented a thousand excuses to kill the meek lamb, so you have invented even more strange excuses. The tiger itself made the water muddy but shifted the blame on the lamb. In like manner you yourselves sowed the seeds of unrest throughout the country, and you are now about to kill the Indians for it. Your blood-shot eyes assail us from every direction; whether seated on the bench or on the high pedestal of the Education Department, or as a Police constable, or even as a steamer *khalasi*, you are reddening your eyes. Do you imagine that for fear of your reddened eyes people would throw down their mouthful of food which they have almost made their own? Never think that like the deer fleeing precipitately for its life from the cruel shaft of the hunter and throwing down the half-eaten grass in wild terror, the Bengali will save his life hiding

SANDHYA,
Sept. 24th, 1907.

SANDHYA,
Sept. 24th, 1907.

NIHAR,
Sept. 24th 1907.

NAVASAKTI,
Sept. 24th, 1907.

himself within a bush. You do not know that in the process of sacrificing himself to your brute force the Bengali is acquiring an irresistible force. Your blind rage has deprived you of your reason, you are being consumed by the mental disquiet begotten of your wicked deeds, and as the result of your enormities the spectre of rebellion is haunting you day and night. Has not your own poet delineated the scene in which Macbeth is described as quite unhinged in mind on account of the deeds of horror committed by him? Ponder over that scene of madness and you will find its likeness to your present condition. Is it strange that possessing a guilty conscience, you should conjure up before your mental vision the picture of a blood-stained India?

The reddening of your eyes had a value when you used to try to secure our good, even when your own interests were threatened. We learned to disregard your reddened eyes from the day you began to cast angry looks at us for the sake of your own interests. Don't make yourselves a laughing stock by useless reddening of your eyes. We have not come to you to ask for alms that you will drive us from your door. The country is our own. If anything is left after we have had full meals morning and evening, then we may, out of pity, give something to the hungry English in the shape of alms, with which to satisfy their keen appetite. You have no right to ask for anything more than that, you have sucked our blood, drop by drop, on the pretence of governing us, but no more of that. The days are gone by when you could compass your ends by mere reddening of the eyes. The Bengali no longer dreads the reddening of your eyes. We have merely struck a blow at your selfishness which led you to rob us of our morsel of food. Even lower animals fight for their own food. Do you think that being human beings we shall renounce those rights which, by universal consent, belong to all creatures, and fall at your feet? That is a vain hope of yours.

DAILY HITAVADI,
Sept. 25th, 1907.

153. The *Daily Hitavadi* [Calcutta] of the 25th September writes that it is a mistake on the part of the English to imagine that their Indian subjects are working for the subversion of the Government. If they did, they would surely work in secret and not through the press and platform. All that they are really doing is protesting against individual acts of injustice by the officials and they are emboldened so to protest because the English are a civilised people who boast of being just. The fact that they are discontented with English rule is due to the faults of the English people themselves.

DAILY HITAVADI,
Sept. 25th, 1907.

154. The *Daily Hitavadi* [Calcutta] of the 25th September writes that Mr. Krishna Varma's missionaries. Mr. Syamaji Krishna Varma has advertised for female missionaries to be engaged for political work in this country.

NAVASAKTI,
Sept. 25th, 1907.

155. The *Navasakti* [Calcutta] of the 25th September writes how persistence in a policy of repression on the part of the governors of India is being responded to by the governed with a growing spirit of defiance. After Bhupen and Basanta had cheerfully faced imprisonment, the *Sandhya* people in a fearless mocking spirit went to court in the rig-out of a marriage party. When one thinks of the unrestrained way in which the Bengalis now ignore the English, one is certain that a new era has dawned on the country. Government is evidently not aware that besides the speakers and writers who are now being sought to be repressed, thousands upon thousands of men now exist in the country more spirited and more self-sacrificing than they, and that it is the speakers who are acting as a restraining influence on the masses.

NAVASAKTI,
Sept. 25th, 1907.

156. Re the recent case of assault on two Europeans travelling by the Darjeeling mail, the *Navasakti* [Calcutta] of the 25th September hopes that the statement made by the accused that he was an inter-class passenger will be sifted by the police, and remarks that no matter whether the aged *bhadralog* Bengali accused was a dacoit or whether he only sought to avenge an insult, it must be admitted that his conduct proves that a new life has come upon the Bengali people. It is the triumph of the Bengalis which will be proclaimed by this case.

NAVASAKTI,
Sept. 25th, 1907.

A poem.
157. The *Navasakti* [Calcutta] of the 25th September has a poem in which the following occurs:—
He whose heart burns with a keen sense of wounded pride finds rest only in revenge. To him who, maddened by insults to his Mother, rushes forward

in search of death, the death dealing shaft comes as balm all over the body. Let the balm come and envelop him who waits expectant for it to come out of death. And men and women will, dipping themselves in that balm, sing the song of triumph.

URIYA PAPERS.

158. Babu Krupasindhu Das, a correspondent of the *Utkaldipika* [Cuttack] of the 14th September, writes to say that the rivers Salandi, Kansbans, and other small rivers were in flood and that a large number of houses as also the standing crops in Basudeopur, Eram and other places in the Bhadrak subdivision of the Balasore district were hopelessly damaged. The distressed people are therefore in urgent need of relief. UTKALDIPIKA,
Sept. 14th, 1907.
- Loss of houses and crops due to floods in Bhadrak.
159. Mr. Bharat Chandra Naik, the Secretary of the Central Young Association, publishes a donation list in the columns of the same paper stating that Rs. 353-11 were collected from the charitable public through the exertions of students reading in the schools of Cuttack for the benefit of the distressed people in Jajpur and Kendrapara. UTKALDIPIKA,
Sept. 14th, 1907.
- Students collecting donations for the benefit of the distressed in Cuttack.
160. The same paper states that it has received many letters on the subject of distress due to floods in Orissa and that want of space makes their publication impracticable. The only conclusion that can be drawn from them is that the distress is acute and that it extends over a large area. A large amount of money is required for purposes of relief, wherefore the writer exhorts both the Government and the people to render assistance without delay. UTKALDIPIKA,
Sept. 14th, 1907.
- Acute distress over a large area in Orissa.
161. The same paper gives an account of the proceedings of a meeting held at Puri under the presidency of the District Magistrate with the object of collecting donations for the relief of the distressed in Kendrapara and Jajpur. About rupees one thousand were subscribed and more money is expected there. When the collections are complete, the amount will be sent to Kendrapara and Jajpur. UTKALDIPIKA,
Sept. 14th, 1907.
- Subscriptions in Puri for the help of the distressed in Cuttack.
162. The Basudevpur correspondent of the *Uriya and Navasamvad* [Balasore] of the 11th September states that there was heavy rain in that thana of the Balasore district resulting in the destruction of many houses there. There were floods in the rivers running through that thana. The embankments on both sides of the Coast Canal in that thana have been breached in several places, while the seadyke there has also been injured. URIYA AND NAVA-SAMVAD,
Sept. 11th, 1907.
- Effects of flood and heavy rain in Basudevpur in Balasore.
163. The Akhuapada correspondent of the same paper states that many houses on both the banks of the Baitarni were either destroyed or carried off by the force of the current. Many cows, bullocks, buffaloes and other domestic animals were carried off without any prospect of restoration to their owners. The large area between Keunjhar and Chandbali along the Baitarni river presents an appearance of desolation, as the crops in that area are either destroyed or lost. It is further stated that the distress in Soso, Randiaargara, Sanant, and Dhaudnagar in the Bhadrak subdivision is also great. The Grand Trunk Road and the embankments on both the sides of the High Level Canal have been breached in several places. The destruction of houses in Makundpur, Gamharia, Jamuna, Patna, Rantpara, Dulkhapatna, Balipur, Khapuriapara, Bandalo, Mahisipur, Babalpur, Barhampur, Jhutuna, and Dadeswar is simply deplorable. There were several successive floods in the Baitarni, giving very little time to the villagers either to repair their losses or to recoup their resources. URIYA AND NAVA-SAMVAD,
Sept. 11th, 1907.
- Floods in the Baitarni and their effects.
164. The *Utkaldipika* [Cuttack] of the 7th September states that there is no hope for the Beali paddy in the Jajpur subdivision of the Cuttack district, as it has been under water for a good many of days. UTKALDIPIKA,
Sept. 7th, 1907.
- The Bealy paddy lost in Jajpur.

UTKALDIPKA,
Sept. 7th, 1907.

165. The same paper states that a native of Dhenkanal had a flock of buffaloes, numbering 150, on the banks of the Brahmani, all of which were washed off by a flood in that river. No trace has yet been found of these animals.

UTKALDIPKA,
Sept. 7th, 1907.

166. The Puri correspondent of the same paper states that many villages in the Puri district have suffered from floods, though the damages have not been as great as those in Cuttack. As a consequence, the price of rice has gone up to 6½ seers per rupee.

UTKALDIPKA,
Sept. 7th, 1907.

Beali and Mandia under water in Cuttack.

167. The Kendupatna correspondent of the same paper states that the *Beali* and *Mandia* crops are under water and that they must be lost soon.

GARJATBASINI,
Sept. 7th, 1907.

168. The *Garjatbasini* [Talcher] of the 7th September states that the Lingra branch of the Brahmini river being swollen suddenly has done great injury in many places in the Angul district.

The same paper states that the *Arkha* embankment in Baramba gave way owing to a heavy flood in the Mahanady, thereby keeping an area of 10 square miles in that state under water for about 20 days. Thus there is no hope for the crops raised in that area.

GARJATBASINI,
Sept. 7th, 1907.

Loss of crops in Baramba due to flood in the Mahanadi.

169. The same paper states that the *Arkha* embankment in Baramba gave way owing to a heavy flood in the Mahanady, thereby keeping an area of 10 square miles in that state under water for about 20 days. Thus there is no hope for the crops raised in that area.

GARJATBASINI,
Sept. 7th, 1907.

Loss of the *Beali* due to floods in Puri.

170. The Bhingarapur correspondent of the same paper states that there is no hope for the *Beali* crop in that part of the Puri district.

SAMBALPUR
HITAISHINI,
Sept. 7th, 1907.

171. The *Sambalpur Hitaishini* [Bamra] of the 7th September states that the floods in the Brahmani have done permanent injury to a large area in Dhenkanal by leaving behind a deposit of sands. This has simply produced a consternation in the minds of the people, residing in villages situated along that river.

172. The same paper states that the paddy, cotton, and sugar crops in Bamra are in an excellent condition and that the agriculturists in that State expect a bumper harvest in due course.

GARJATBASINI,
Sept. 14th, 1907.

A case of snake-bite in Talcher. Talcher died of snake-bite.

173. The *Garjatbasini* [Talcher] of the 14th September states that a resident of Remua in

URIYA AND
NAVASAMBAD,
Sept. 11th, 1907.

174. The *Uriya and Navasambad* [Balasore] of the 11th September states that Babu Abinash Chandra Ghose, the section officer in Nalkuli in the Balasore district, is in possession of an excellent medicine, which is looked upon as an antidote against snake-poison. Babu Damodar Mahanti, the toll-collector of Nalkuli, avers that this antidote has proved successful in about 100 cases.

175. The *Garjatbasini* [Talcher] of the 14th September states that the number of beggars in the Bhadrak subdivision of the Balasore district has awfully increased and that some means should be devised for their deportation to a foreign place.

GARJATBASINI,
Sept. 14th, 1907.

The beggars in Bhadrak in the Balasore district.

176. The *Utkaldipika* [Cuttack] of the 7th September states that cholera still prevails in Cuttack and that about two or three persons die of the disease every day.

UTKALDIPKA,
Sept. 7th, 1907.

Cholera in Cuttack.

177. The same paper of the 14th September states that though one doctor has been deputed to each thana in the Cuttack district to look after the cholera patients, the number of patients in each thana has been found too many for a single doctor to cope with. The writer therefore suggests that cholera medicines should be sent to the village panchayets, who would be in a position to distribute the same among the patients through the agency of the village Chaukidars.

UTKALDIPKA,
Sept. 7th, 1907.

A suggestion for the distribution of cholera medicines in Cuttack.

178. The Bhingarapur correspondent of the same paper of the 7th September states that cholera prevails in that village of the Puri district and that about 12 residents of that village have already died of the disease.

UTKALDIPKA,
Sept. 7th, 1907.

Cholera in the Puri district.

178. The Bhingarapur correspondent of the same paper of the 7th September states that cholera prevails in that village of the Puri district and that about 12 residents of that village have already died of the disease.

179. The Jajpur correspondent of the same paper states that cholera prevails in that subdivision of the Cuttack district and that the number of patients is too many for one doctor, who is assiduously doing his work there.

UTKALDIPIKA.
Sept. 7th, 1907.

Public health in Dhenkanal.

180. The *Garjatbasini* [Talcher] of the 7th September states that the health of Dhenkanal is good.

GARJATBASINI,
Sept. 7th, 1907.

181. The *Sambalpur Hitaishini* [Bamra] of the 7th September states that a kind of new disease has made its appearance in the Kadapara village of the Bamra state. An ulcer

SAMBALPUR
HITAISHINI,
Sept. 7th, 1907.

was first seen on the leg of a boy reading in the Kadapara school. The disease soon became contagious and it was seen after a few days that 70 persons of the village had similar ulcers on their legs. The ulcers are seen to expand rapidly and baffle all the exertions of the village doctors.

182. The *Utkaldipika* [Cuttack] of the 7th September does not agree with its contemporary of the *Garjatbasini* in the latter's observation that a rise in the prices of English cloths is due to the *Swadesi* movement, and points out that this rise is to be accounted for in other ways.

UTKALDIPIKA,
Sept. 7th, 1907.

A rise in the prices of English cloths in the Garjats.

183. The same paper of the 14th September states that cotton was grown on an area of 120,000 acres of land in the Madras Presidency in the current year. This is no doubt hopeful and is due to the *Swadesi*.

UTKALDIPIKA.
Sept. 14th, 1907.

Cotton in Madras.

184. The same paper has every sympathy with the sentiments of Sir John Hewett, Lieutenant-Governor of the United Provinces as given out in his celebrated speech delivered at Naini Tal on the 19th of the last month. The desire of the Lieutenant-Governor of the United Provinces to give a fresh impetus to the dying industries of that Province is commended. Would that the other Governors in India were like Sir John Hewett.

UTKALDIPIKA.
Sept. 14th, 1907.

Sir John Hewett, on indigenous industry in the United Provinces.

185. The *Garjatbasini* [Talcher] of the 14th September mourns the death of Babu Mathura Nath Sen, a Sub-Inspector of Schools, who had served both in the Mogulbandi and the Garjats in the Orissa Province and had made himself popular by his good character, amiable manners and simple habits.

GARJATBASINI,
Sept. 14th, 1907.

An obituary notice.

186. In alluding to that part of the King's speech in Parliament, which related to the reforms in India, the *Utkaldipika* [Cuttack] of the 7th September, observes that the Indians must be grateful to His Majesty for his kind sentiments regarding the condition of the Indians. It is at the same time to be remarked that though the Indians prayed several times for a commission of enquiry into the present state of Indian affairs, no notice was taken of such prayers. This is not as it should have been the case.

UTKALDIPIKA,
Sept. 7th, 1907.

His Majesty the King Emperor's speech in Parliament.

187. Relying on the accuracy of the information supplied by its Balasore correspondent, the same paper states that the teachers of schools in Basudevpur in Balasore have not received their salaries for about six months.

URIYA AND
NAVASAMBAD,
Sept. 11th, 1907.

The writer therefore requests the higher officers of the Education Department to make an enquiry on the subject. The price of rice is high, while floods have committed devastation all round in Orissa. It is not understood why the teachers of Schools in Basudevpur should be thus oppressed in an extraordinary way. The Basudevpur correspondent of the *Uriya and Navasambad* [Balasore] of the 4th September writes in a similar strain.

188. The *Utkaldipika* [Cuttack] of the 7th September approves of the nomination of Messrs. K. G. Gupta and S. H. Belgrami to the seats of Councillors in the Secretary of State for India's Council in England. It is said that abler men than the nominees were available for the situations, while the experience of Mr. Belgrami is confined to Native States only. However, it is expected that they will help the Secretary of State for India in the best way possible.

UTKALDIPIKA.
Sept. 7th, 1907.

Nomination to the Secretary of State for India's Council approved.

189. Referring to the Muhammadan conspiracy in Etawah, which, but for the interference of the Lieutenant-Governor of the United Provinces, would have resulted in the deportation of a large number of respectable

UTKALDIPIKA.
Sept. 7th, 1907.

Observations in the Etawah conspiracy.

Hindus from that town, the *Utkaldipika* [Cuttack] of the 7th September points, out that it is after all a very serious affair. Mr. Khalilulla, the author of the forged documents, on which the charges of sedition and rebellion were based, is still at large. It is a pity that the suspicious attitude of the authorities towards the Hindus has encouraged a certain number of Muhammadans to work upon the credulity of the British officers. It may be that Messrs. Lajput Rai and Ajit Sing owe their misfortunes to the concocted stories of the unscrupulous Mahomedans.

UTKALDIPIKA,
Sept. 7th, 1907.

190. The same paper states that the deportation of Mr. Dhaniram from Abottabad in the North-Western Frontier for a period of one year under the orders of the Chief Commissioner of that Province, has come like a surprise on the people of India. Though Mr. Dhaniram was judicially acquitted of the offence, which had been preferred against him, he was suddenly removed from his sphere of action by an executive order of the Chief Commissioner, which was not only unjust but illegal. Can there be any hope of peace and prosperity, when such unjust and illegal orders are passed simply to please the Muhammadans?

The deportation of Mr. Dhaniram from Abottabad.

UTKALDIPIKA,
Sept. 7th, 1907.

191. The same paper strongly objects to the strange procedure that is being adopted by the Revision Assistant Settlement Officers in Balasore in not allowing parties to be represented before them by their legal advisers. This undesirable aversion to mukhtars and pleaders can only result in unjust or undesirable decisions. The self-sufficiency of the Revision Assistant Settlement Officers, who want to decide suits without hearing parties, is simply astonishing. An account of their objectionable actions will be found in the *Uriya and Navasambad* of the 14th August last. The Orissa Association has decided to bring the matter to the notice of Government. It would no doubt be economical to proceed with settlement operations as hastily as practicable, but this economy should not be gained at the sacrifice of accuracy and justice.

The Revision Settlement in Orissa.

SAMBALPUR
HITAISHINI,
Sept. 7th, 1907.

192. The *Sambalpur Hitaishini* [Bamra] of the 7th September thanks the Imperial Government for admitting two Indians into the Council of the Secretary of State for India.

The Imperial Government thanked.

SAMBALPUR
HITAISHINI,
Sept. 7th, 1907.

193. The same paper strongly objects to the celebration of the anniversary of the Boycott at Cuttack by the residents of that town on the grounds that the Uriyas are known to be loyal, that they will derive no benefit by joining sedition-mongers against the desires of the local authorities and that the true *Swadesi* does not mean the imposition of a Boycott on foreign articles.

Observations on the Boycott anniversary in Cuttack.

UTKALDIPIKA,
Sept. 14th, 1907.

194. The *Utkaldipika* [Cuttack] of the 14th September agrees with its contemporary of the *Star of Utkal* in the latter's observation that the Magistrate of Cuttack acted nobly and impartially by not interfering with the performance of the anniversary ceremony of the Boycott movement in Cuttack. The writer observes that the action or rather inaction of the Magistrate was justifiable, for there was no ground for any interference. There was nothing objectionable either in the songs sung or speeches delivered, on the other hand the ceremony afforded a good deal of enjoyment to the visitors and sight-seers.

The anniversary of the Boycott in Cuttack.

UTKALDIPIKA,
Sept. 14th, 1907.

195. Referring to the decision of the Calcutta High Court on the case of Beni Bhusan Rai, a pleader of Khulna, in which the meaning of the word *swaraj* was made clear by an authoritative ruling, the same paper observes that the decision of the High Court has given satisfaction to the public. *Swaraj* means self-government or a Colonial form of government, or Home Rule, and has found currency in the vernacular literature of India since its exposition in the last meeting of the Indian National Congress by Mr. Dadabhai Naoroji, the President of that Congress. *Swaraj* is, therefore, not opposed to the British constitution and has nothing disloyal in it. It is therefore improper for some Magistrates and Police Officers in India to attach any sinister meaning to the word *swaraj* which is being constantly used by the Indian writers in the current literature of the day.

The interpretation of *swaraj* by the Calcutta High Court.

196. Referring to the questions asked and answers made regarding the case of Govind Rath in the Bengal Legislative Council, the same paper points out that the Government is silent about the commission of

The case of Govind Rath and observations thereon.

oppressions on the witnesses of Govind Rath during the investigation of his complaint by the District Magistrate of Cuttack. It is not understood how his prosecution on the charge of defamation and the investigation of his complaint can go together. If the investigation of his complaint be made over to an experienced Joint-Magistrate or a Deputy Magistrate not in any way connected with the Cuttack District, the real truth will come out.

UTKALDIPIKA,
Sept. 14th 1907.

197. The same paper gives an idea of the Imperial Advisory Council that is going to be started in India for the benefit of the Indians and observes that the rules regarding the discussion on the Indian Budget are

The constitution of the Imperial Advisory Council and observations thereon.

no doubt better; but the policy of giving preference to property, race and religion is no doubt a deviation from the right policy of giving preference to ability, education and character in the determination of the constitution of the Advisory Council in question. It is strange that Mr. Morley, who did not allow any race consideration to prevail in the determination of the constitution of his own Council, has sanctioned considerations of race and religion to prevail in the determination of the constitution of the Indian Councils.

UTKALDIPIKA,
Sept. 14th, 1907.

198. The *Uriya and Navasambad* [Balasore] of the 11th September corrects itself by stating that the annual revenue of the 17 Garjats in Orissa will not be increased and that

A correction.

the revenues of only 7 transferred states are subject to periodical revision. It admits that it has been misled by the writings of the *Utkaldipika* and the *Star of Utkal*.

URIYA AND
NAVASAMBAD,
Sept. 11th, 1907.

199. The same paper takes objection to the proposed revised syllabus of studies for Upper Primary and Middle Schools of Bengal as published in a recent issue of the *Calcutta Gazette* by stating that the hours allotted to the study of English in the Middle Schools are in-

The revised syllabus of studies for Primary and Middle Schools in Bengal.

sufficient and that qualified and competent teachers are not always available to give effect to the proposed scheme with some degree of efficiency.

URIYA AND
NAVASAMBAD,
Sept. 11th, 1907.

200. Referring to the nomination of Babu Kartik Chandra Chandra for a Deputy Collectorship by the authorities in Orissa, the same paper points out that Babu Kartik Chandra is not a domiciled Bengali and should not therefore have been nominated. It is true

Objections to the admission of Babu Kartik Chandra Chandra into the Provincial Executive Service.

that this father Rai Jogeswar Chandra Chandra Bahadur has rendered eminent services to Government in his Honorary capacities, but that is no reason why an appointment reserved for Uriyas and domiciled Bengalis should be made over to a foreigner, especially when the Board of Revenue and His Honour the Lieutenant-Governor have power to make their own nominations. The success of Babu Kartik Chandra induced Babu Prafulla Chandra Rai, the son of the editor of the *Star of Utkal* to pose himself as a domiciled Bengali and to obtain on that ground admission into the Provincial Executive Service. The claims of Babu Kartik Chandra were rejected by Mr. Growse, the late Commissioner, on the ground that his family had not settled in Orissa for one hundred years, i.e., for three generations consecutively. According to the definition of the word "domicile," as given by Mr. Growse, both Babu Kartik Chandra Chandra and Prafulla Chandra Rai are foreigners and have therefore no right to claim the privileges and patronage reserved for the natives of Orissa.

URIYA AND
NAVASAMBAD,
Sept. 11th, 1907.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 28th September, 1907.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 28th September 1907.

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(a) Police.

1061. A correspondent of the *Hindoo Patriot* complains of the inadequacy of the salaries of Sub-Inspectors and Inspectors of Police, and hopes that Government will take the necessary steps to revise the grades with a view to their betterment.

The Police service.

HINDOO PATRIOT.
20th September
1907.

1062. The *Mussalman* learns that a large *Moulud* party was organised to celebrate the coronation of His Majesty the Sultan of Turkey at Kazipur in the Pubna district, and that the District Superintendent of Police, accompanied by his officers and men, went to the spot and dispersed the assembly by force. The journal is of opinion that nothing could be more outrageous to the feelings of its co-religionists than such high-handed interference in the matter of a religious party. It hopes that suitable notice will be taken of the illegal and outrageous order of the District Superintendent of Police, and that he will be adequately punished.

Executive vagary.

MUSSALMAN.
20th September
1907.

1063. Referring to the case in the Police Court in which it is alleged that a Barrister was subjected to gross indignity by a European constable, the *Amrita Bazar Patrika* says that considering the support Mr. Kingsford has been giving to the Police, it is not to be wondered that these constables—Europeans or Indians—would come to feel that they are the real lords of the people of this country and that they have the privilege to assault even an Indian Barrister of the High Court. It considers Mr. Kingsford's reprimand to the offender as inadequate, and hopes that the Commissioner of Police will deal more fitly with the case.

Police hooliganism in the Calcutta Police Court.

AMRITA BAZAR
PATRIKA.
25th September
1907.

1064. With reference to the conduct of a Sergeant posted at the Police Court, who behaved in a very rude and unbecoming manner towards Upadhya Brahma Bandhab, one of the accused in the *Sandhya* case, and his Counsel, Mr. Jogendra Nath Roy, the *Bengalee* remarks that it is not enough that the offender should be departmentally punished, but the public must know what that punishment is. The authorities must moreover endeavour to make the repetition of such a scene impossible if they have any regard for their reputation. If this sort of thing continues, the Police Court is sure to be avoided by respectable persons, including advocates, and justice would inevitably suffer.

Police Court Sergeants.

BENGALIAN.
26th September
1907.

1065. Referring to the hand cuffing of under-trial prisoners, the *Bengalee* remarks that it is a proceeding inconsistent with justice or humanity. It may be necessary to take precautions in dangerous cases, but in ordinary cases it is cruel, inhuman and barbarous to hand-cuff under-trial prisoners and march them off to jail.

Hand-cuffing of under-trial prisoners.

BENGALIAN.
26th September
1907.

(b) Working of the Courts.

1066. The *Motherland*, commenting on the imprisonment of Babu Bepin Chunder Pal, remarks that if, after a rule of a century and a half, the authorities have so low an opinion of Bengal as to think that the gap created by Pal's incarceration will not be readily filled up, then they cannot be more mistaken. The example of one Bepin Chunder Pal will inspire millions of his countrymen to follow in his wake. The Bengalis are no longer merely lip-patriots who wish to terrify the bureaucracy by bombastic speeches only; the struggle for existence has furnished them with a better weapon than mere speech making. As for Bepin Chunder Pal, the vindictiveness of the bureaucracy has converted him not only into a martyr but a hero as well.

Repressing irrepressible Bepin.

MOTHERLAND.
18th September
1907.

NEW INDIA.
19th September
1907.

1067. *New India* declares that Government can make no greater mistake than to imagine that their present policy will have any deterrent effect upon the Nationalist propaganda.

Persecution of Nationalists.

The policy of Government has proved, more than anything else could have done, the genuineness and sincerity with which the ideals of Nationalism have been grasped. It may not be easy to find men capable of taking the place of Bepin Chander Pal or Arabinda Ghosh, but men will not be wanting. Those who will now take up the work may not be as able, but they will be more reckless of consequences to themselves, for now they realise exactly the personal risk they run in the work they do. Bepin Chunder Pal might be gagged by imprisonment, but the task of his writing and speaking will be taken up by others, perhaps less able, but equally willing. "And then, when printing presses are confiscated and publishing papers openly becomes impossible, when all opportunities for the public utterance of ideas, which alone can restore life to our Indian nation, are rigorously suppressed, India will have stepped into another phase of her struggle for freedom, and changed circumstances and altered demands will bring to the fore men of another stamp, not necessarily writers and orators. Let Government choose what course they will, the spirit of *Bande Mataram* is abroad and victory must be ours."

AMRITA BAZAR
PATRIKA.
20th September
1907.

1068. Referring to the method adopted by Mr. Kingsford in dealing with those Bengali youths who were charged with assaulting the police, the *Amrita Bazar Patrika*

Mr. Kingsford.

declares that he has benefited nobody by this procedure. That the country is not blessing him goes without saying. It is equally true that he has made the administration of justice stink in the nostrils of the public. He has moreover done great violence to his higher nature by sending tender-aged lads to jail for committing no moral offence, but for simply coming into collision with the police.

AMRITA BAZAR
PATRIKA.
21st September
1907.

1069. Commenting on the refusal of Mr. Justice Caspers to transfer the *Sandhya* sedition case from the file of the Chief Presidency Magistrate, the *Amrita Bazar Patrika*

Why people are losing respect for British justice.

declares that the case should have been transferred, as Mr. Kingsford having been abused so often by that paper, it was possible that he would be unconsciously biased against it. It is moreover stated as a fact that Mr. Kingsford has made no secret of the very strong feelings he entertains against a section of the vernacular press of which the *Sandhya* is a most prominent member. And when the Magistrate entertains such views against this class of vernacular papers, it is not proper on the part of the learned Judges presiding over the Criminal Bench to place the Editor of the *Sandhya* at his disposal.

BENGALIEE.
22nd September
1907.

1070. The *Bengalee* considers it a matter of importance that Stipendiary Magistrates should be selected with special care.

The Fourth Presidency Magistrate.

Deputy Magistrates are often tainted with executive bias and are apt to convict accused persons where the law requires that they should not be convicted. The journal regrets to have to make this complaint about the Fourth Presidency Magistrate; but the complaint is one which is proved in a number of cases which he has disposed of.

BENGALIEE.
25th September
1907.

1071. The *Bengalee* gives a list of non-appealable sentences passed by Maulvi Salam but which were taken to the High Court on revision, with the result that the conviction and sentence in each of them were reversed. The journal moreover learns that if appeals from old offenders are excluded, the High Court reversed cent per cent of Mr. Salam's judgments. This is characterised as a state of affairs which hardly redounds to the judicial reputation of Mr. Salam and is serious enough to call for the prompt intervention of higher authority.

Ibid.

1072. The *Amrita Bazar Patrika*, commenting on an article in the *Englishman* in connection with the prosecution of public speakers, remarks that if the Government really starts further prosecutions, all that it can say is the more the merrier.

AMRITA BAZAR
PATRIKA.
23rd September
1907.

1073. Commenting on the *Englishman's* prediction of impending prosecutions of public speakers, *Bande Mataram* remarks that "the speakers are justly envious of the hospitality which is being lavished on the writers, and as the *Englishman* now assures us of an impartial treatment, let no one complain of any partiality of British justice.

BANDE MATARAM.
23rd September
1907.

1074. The *Amrita Bazar Patrika*, commenting on the treatment accorded to Maulvis Liakat Hossain and Goffur, who have been refused bail, declares that its heart simply revolts at the idea that men should be treated in such a fashion, although their guilt has still to be proved, and when the popular belief is that they have committed no offence. Maulvi Liakat Hossain is an old man, and the treatment accorded to him is considered absolutely unnecessary and uncalled for.

AMRITA BAZAR
PATRIKA.
23rd September
1907.

1075. The *Amrita Bazar Patrika* says that the sentence of three months' rigorous imprisonment passed on Babu Nittyadhane on a charge of cheating, simply staggered the people. The general public of Howrah were fully aware that he had fallen a victim to a wicked conspiracy, hatched by some municipal underlings. Their sympathy was, however, not merely an abstract sentiment. They opened their purse strings and raised money by public subscription to meet the cost of his appeal. And a large portion of the sum collected was contributed by some of the respectable European residents and rate-payers of Howrah. This is considered as a smart slap on the face of those who had started the prosecution and got Nrityadhane Babu convicted.

AMRITA BAZAR.
PATRIKA.
23rd September
1907.

1076. The *Amrita Bazar Patrika* severely criticises the conduct of Mr. Forest, District Magistrate of Howrah, in connection with the case against Babu Nittyadhane Mukerji, and trusts that the Government of Bengal will go through the papers of the case and ask Mr. Forest to explain all the mysteries connected therewith.

AMRITA BAZAR
PATRIKA.
26th September
1907.

1077. Referring to the *Bande Mataram* case, the *Bengalee* declares that the public had recorded their judgment long before Mr. Kingsford had recorded his, and if Mr. Kingsford's judgment had differed from theirs, the extent of public indignation would have been simply immeasurable. It would really have been an outrage on public sentiment which would have gone a long way towards shaking public confidence in the administration of justice in British law courts.

BENGALIAN.
24th September
1907.

1078. The *Amrita Bazar Patrika* says that though Mr. Kingsford has only done a bare act of justice in acquitting Babus Arabinda and Hemendra, yet his decision will be received with joy and thankfulness by the whole Indian community. Had he convicted these men he would not only have brought justice into contempt but done a great disservice to the Government. The conviction of Babu Arabinda, without the slightest evidence against him, would have only added fuel to the fire of popular discontent and thereby defeated the very object for which the *Bande Mataram* was hauled up.

AMRITA BAZAR
PATRIKA.
24th September
1907.

1079. The *Amrita Bazar Patrika* forbears from thanking Mr. Kingsford for acquitting Babus Arabinda and Hemendra on the ground that to thank Magistrates for doing justice in such cases would be to insinuate that the official in question was capable of doing unworthy acts to further his selfish purposes.

AMRITA BAZAR
PATRIKA.
25th September
1907.

HINDOO PATRIOT.
25th September
1907.

1080. Commenting on the judgment of Mr. Kingsford in the *Bande Mataram* case, the *Hindoo Patriot* says that it reflects a coolness of temper which cannot be too highly admired. Mr. Kingsford has wholly relied upon the evidence that was placed before him, and has in no instance taken note of side-issues or probabilities that so often vitiate the decisions of Judges and Magistrates who go out of their way to rely upon assumptions that are capable of being variously interpreted. In conclusion it thanks Mr. Kingsford for the freedom from any prejudice against the educated classes that he shows in his able judgment.

BANDE MATARAM.
25th September
1907.

1081. *Bande Mataram* considers that the failure of the prosecution instituted against itself has not been due to any lukewarmness or half heartedness in the conduct of the prosecution or any unwillingness to convict on the part of the trying Magistrate, but to the prosecution being unable to bring forward a single scrap of convicting evidence to prove the identity of the Editor. The whole aim of this prosecution has been to crush a particular paper and a particular individual. The bureaucracy has sought to cripple or silence the *Bande Mataram* because it has been preaching with extraordinary success a political creed which was dangerous to the continuance of bureaucratic absolutism and was threatening to become a centre of strength round which many nationalistic forces might gather. The paper has been for over a year attacking without fear and without disguise the present system of Government, and advocating a radical and revolutionary change. It has not minced matters or sought to conceal revolutionary aspirations under the evil of moderate professions or ambiguous phraseology. It has not concealed its opinion that the bureaucracy cannot be expected to transfer itself, that the people of India, and not the people of England, must save India, and that the people cannot hope for any boons, but must wrest what they desire by strong national combination from unwilling hands. Hundreds of articles have appeared in the paper in this vein, and the bureaucrats had only to pick and choose. But they have not attacked one of these articles, nor did their counsel venture to cite even a single one of them to prove seditious intention. The fact is that however dangerous such a propaganda may be to an absolutist handful desiring to perpetuate their irresponsible rule, no Government pretending to call itself civilised can prosecute it as seditious without forfeiting all claim to the last vestige of the world's respect. But though the paper could not be characterised as seditious it was highly inconvenient, and so watch was kept to find it tripping over some trifle, for which it could be hauled up and got into trouble on a side-issue.

BENGALUR.
26th September
1907.

1082. The *Bengalee* condemns the action of Mr. Kingsford in sentencing the printer in the *Bande Mataram* case to three months' rigorous imprisonment. Contrary to the statement made by the Magistrate that a printer is supposed to know what is passing through his hands, the journal asserts that a printer cannot, and as a matter of fact does not, know what is passing through his hands. Printers are for the most part illiterate and in the case of newspapers published in English, they have not the necessary knowledge to understand what they are printing. If he was guilty of a technical offence a nominal punishment should have been awarded.

AMRITA BAZAR
PATRIKA.
25th September
1907.

1083. The *Amrita Bazar Patrika* remarks that though the Rawalpindi Riot case is one of the blackest chapters in the annals of the British administration in this country, it trusts that it may end as one of the most glorious cases, proving that truth and justice triumph ultimately over falsehood and unrighteousness.

(d) Education.

BENGALUR.
22nd September
1907.

1084. Referring to the recent University scandal which drove the authorities to publish a supplementary list of 17 students, who were declared to have passed the B. A. Examination held in March last four months later than the due time, the *Bengalee*

thinks that the University owe it to themselves, to their name and honour, not to lose any time in taking due notice of the conduct of those responsible for such a delay. It also suggests that by way of compensation to the students concerned, they should be excused the percentage of attendance during July, August and a part of September.

(h) General.

1085. The *Bengalee* complains of clerks in Government offices being denied the enjoyment of holidays, and appeals to the heads of offices to take the matter into consideration, especially in connection with the approaching Puja vacation. It is stated that the clerks employed in the office of the Director-General of Post Offices are threatened with the denial of these holidays.

BENGALIE.
20th September
1907.

1086. A correspondent of the *Bengalee* invites the attention of the authorities to the manner in which superannuated pensioners are treated at the Howrah Treasury. Here they are huddled together and made to wait the whole day before their bills are finally disposed of. It is hoped that the complaint will be removed.

BENGALIE.
20th September
1907.

Mr. Carlyle's promotion.

1087. Commenting on Mr. Carlyle's promotion the *Bengalee* says:—

BENGALIE.
20th September
1907.

"We congratulate Mr. Carlyle on his promotion, and we have good reason to congratulate ourselves. For we are relieved, at any rate for some time, of the incubus of an administrator whose name is associated with a circular that we shall never forget, and with the beginnings of a policy of repression which, in its further developments, has been productive of incalculable mischief. In these days of Police rule, when Magistrates, sitting on the Bench, justify police violence, there is something particularly appropriate in a late Inspector-General of Police filling the position of a Secretary to the Government of India. We only hope that the serene atmosphere which the higher gods of Olympus breathe, may have a mollifying effect upon Mr. Carlyle's temper as an administrator. It would be lamentable if the author of the Carlyle circular, with the spirit of that circular still fresh in his mind, were to become the Lieutenant-Governor of Bengal."

1088. The *Telegraph*, commenting on the recent cases disposed of by the Chief Presidency Magistrate, remarks that the rulers, with a few honourable exceptions, seem to be bent on a policy of repression. They have already taken to it and will resort to more severe lines of action if those now adopted fail. The time has come when both rulers and ruled should calmly consider what will come of such a course of repression. Repressions and persecutions always strengthen the cause of the weak and the persecuted. They produce no good, but on the contrary are productive of evil proportionate to the intensity of the repression or persecution.

TELEGRAPH.
21st September
1907.

1089. The *Bengalee* considers it very unfortunate that the Government should allow the impression to prevail that it is opposed to the *Swadeshi* movement. This impression is taken advantage of by all sorts of unscrupulous people, official as well as non-official, to put their enemies and others into trouble. In the interests of good government, if for no other reason, the authorities cannot too soon disabuse the public mind of this impression. If permitted to continue longer, it can only have consequences which no Government can possibly desire.

BENGALIE.
26th September
1907.

III.—LEGISLATION.

1090. Referring to the proposed reforms, the *Indian Nation* says that those who had formed great expectations will be greatly disappointed. For instance those who had expected that India was about to be given the constitution of Canada, must be surprised to find that they are yet a long way from that consummation. Even those who had thought that non-official members of councils would have a

INDIAN NATION.
23rd September
1907.

power of control over the Government cannot be pleased with the scheme that is now offered, for it maintains the supremacy of the British power. It urges that unless Government is prepared to abdicate its functions and to transfer power into the hands of the people, it cannot constitute councils in such a way as to place effective power in the hands of non-official members. Obviously, Government is not so prepared, and if it was, it would effect its resignation not by establishing Legislative Councils of a particular order but by retiring from the country. Under the circumstances it seems to be useless for the people to beat their heads against the rock and ask Government to commit suicide. In conclusion the journal suggests that the Civil Service, which is practically the Government of the country, should be reorganised with a view towards taking the judicial work entirely out of the hands of its members and giving it to men who are lawyers by profession.

BENGALUR.
20th September
1907.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1091. The *Bengalee* reports that the outbreak of cholera at Serampur Chatra, Nawabgunge and in several other riparian towns is due to the pollution of the river water caused by the septic tanks. There seems to be no reason why the outflow should not be diverted to the fields. The matter is a question of life and death to the people, and the journal is amazed at the apathy of the Government.

Cholera in the riparian towns.

BANDE MATARAM.
26th September
1907.

1092. A correspondent of the *Bande Mataram* draws attention to the outbreak of malaria and cholera in Chinsura. He attributes the cause to the fact that the mills discharge washings into the river and hopes that Government will adopt suitable measures for the alleviation of the suffering of the people from this source.

Malaria in Chinsura.

VI.—MISCELLANEOUS.

MOTHERLAND.
18th September
1907.

1093. *Motherland* invites attention to the sudden change that has come over the nation. India of to-day is not what it was a few years back. It is true that servitude is still her lot and there can be no denying the fact that young India has come to fully realise that all this while a vampire has been perching on her breast, and with the sweet tune of lullaby and gentle flapping of wings, it has slowly but surely sucked out of her the very essence of life. Epidemics of pestilential diseases are her daily lot, trade is daily languishing, and famine with all its concomitant evils is increasing from day to day. In other words the proverbial El Dorado is now converted into a barren waste land where none but the adventurer from the West can have any chance of success in life. The nation is on the verge of a collapse, and young India having fully realised the gravity of the situation, is making a desperate attempt to save herself from total annihilation. The journal goes on to show that to regenerate India after the Western model cannot but be disastrous to her best interests. It urges the people to follow the principles and ideals taught by the *Shastras*, a neglect of which has been the cause of India's present state. The more the people realise the truth of the Shastric teachings, the greater will they rise in the scale of nations.

Way to salvation.

MUSSALMAN.
20th September
1907.

1094. The *Mussalman* endeavours to divest the Hindu community of the idea that anti-nationalism is a "virtue" entirely monopolised by the Muhammadan community and points out several cases where Hindu officials have been discredibly implicated. It confesses that such injudicious writings offend the Muhammadan community and wound their self-respect, and urges that in their common interests such thoughtless effusions should be scrupulously avoided.

A mischievous idea.

AMRITA BAZAR
PATRIKA.
20th September
1907.

1095. Commenting on the privileges granted by the American Government to the Filipinos, the *Amrita Bazar Patrika* remarks it is a matter of great shame that though British rulers are over 150 years in India and though educated Indians are fully their peers, they are not prepared to concede to the latter what the Americans

Filipines and Indians.

are giving the Filipinos, though they have not enjoyed American rule even for a single decade. Referring to the announcement that Parliamentary Government is soon to be introduced in the Philippine Islands, the journal enquires if it is possible for the English rulers of India to lag behind when the Americans are setting such a noble example to the world.

1096. *Bande Mataram* finds that though Englishmen try to justify their bureaucratic autocracy in India by referring to what they call Eastern despotism, they do not at all try to understand what the latter really was. One man belonging to a certain family singled out from the nation and placed at the head of affairs with the tacit consent of all concerned was the despot of the East. His power of doing good was vast, but that of doing evil was very limited. He was merely a figure-head. He was content with a little of grandeur and show for which he had some money. That was all. For the rest the people were absolutely free to manage things in their own way. The despotism which the West has matured in the East is, on the other hand, sweeping in its operation and obliterating the last vestige of freedom in those who are subject to it. Yet Englishmen cannot understand why there should be unrest in the country, why man, naturally a free animal, should revolt against such a state of wholesale coercion. If the East is to be the East, all these laws and regulations and the machinery to carry them out should be abolished. If not the people should have the power of making all laws and regulations affecting their concerns. They must have Self-Government or *Dwaraj*, such as practically they had in olden days.

BANDE MATARAM.
20th September
1907.

1097. *Bande Mataram* is of opinion that Englishmen in India cannot bear the talk of freedom as the ideal for every nation. The Anglo-Indian cannot think of India standing on her own legs and not dependant on the foreigner. The average Englishman does not come out to India seeking a philanthropic career. He is caught by the clinking of gold, and to him the slow toil of Europe seems tiring whereas India is his happy hunting ground. "Noble sentiments and adherence to generous principles one cannot expect from such people. And the sooner our countrymen discard the old superstition of getting rights and privileges through the kindness of Englishmen the better for all concerned. These rights have to be secured by us, and in doing so we must be prepared to overcome dangers and difficulties that interested interlopers are sure to place in our way."

BANDE MATARAM.
21st September
1907.

1098. The *Telegraph* says that of late the *Englishman* has been crying itself hoarse over the necessity of a change in the law of the land. The journal also recommends a change but not on the lines suggested by the *Englishman*. The Anglo-Indian journal recommends a change with a view to curtailing popular rights and help the bureaucracy in its policy of repression. The *Telegraph* on the other hand recommends a change with a view to bestowing on the people more rights and privileges and removing the galling differences that still exist between the rulers and the ruled.

TELEGRAPH.
21st September
1907.

1099. Referring to the exhibitions of popular enthusiasm by the student community, *Bande Mataram* is glad at what it takes to be sure signs of the people rejoicing in the renewed manhood of the nation, and the tendency and capacity on the part of these young men to retaliate, under grave provocation, injuries and insults hurled at them by the myrmidons of the Police. Even the existing law does not consider it a crime to retaliate under such circumstances. What is more the symptoms point more to the fact that the people are beginning to take an active interest in matters political and politics is becoming a serious affair with them. This is considered as a hopeful sign, indicating a great national awakening in the country.

BANDE MATARAM.
23rd September
1907.

BENGALUR.
24th September
1907.

1100. Commenting on an article in the *Englishman* entitled "The Influence of Bengal" appealing to the Bengalis to exercise self-restraint and moderation, the *Bengales*

remarks that if the present unrest is to subside, there must be a policy of give and take on both sides. "Modify the partition, definitely abandon the policy of repression, treat all British subjects with equal favour and equal justice, introduce reforms that are real and not delusive, and the good old days of peace and good-will will be restored. It is in the power of the Government to put an end to the unrest, not by repression but by conciliation. The power of the agitator will then be gone. The pity of it is that the Government does not recognise the sovereign remedy for the cure of the present distemper."

INDIAN MIRROR.
24th September
1907.

1101. The *Indian Mirror* in quoting extracts from articles appearing in the *Spectator* and the *Scotsman* praising Mr. Morley for the firm, liberal and well-balanced spirit of his

Indian administration, remarks that though a Liberal Minister, he has succeeded in completely winning over the Conservative Party. This is due unmistakably to the fact that Mr. Morley has not been a full Liberal, but rather a Liberal-Conservative, in his policy of Indian administration. It is the compromise between Liberalism and Conservatism that has given Mr. Morley the singular position which he occupies to day. In spite of his failings, however, Mr. Morley has been a wiser and more sympathetic Secretary of State than any that might have come from the Tory Party.

BANDE MATARAM.
24th September
1907.

1102. Commenting on the observations of the *Nation* as to the true meaning of free speech, *Bande Mataram* is of opinion that the people exhaust their energies in

clamouring for so-called rights and privileges which when analysed prove to be mere shams that cannot at all satisfy people who are in the least serious about them. The bureaucracy, it says, never makes any secret of the fact that its policy will always be to safeguard its own supremacy. Popular rights and such supremacy go ill together. Right means a power which has some sort of sanction behind it, and as a power it can never be tolerated by any other power over-anxious for its existence and supremacy. No people with any pretension to self-respect and intelligence can consent to be dictated to by a small governing body, whether foreign or of the country, as to what conduces to their real interests. This is where the necessity of free speech comes as an essential requisite for promoting and guarding the true well-being of the people.

BANDE MATARAM.
24th September
1907.

1103. *Bande Mataram* says that despotism depends for its existence and continuance on an undeveloped popular consciousness which is insensitive to the need for liberty.

So long as this continues, and people are contented with life's other concerns without caring who may carry on the work of the Government, that Government will remain either a monarchy or an aristocracy. But in the inevitable course of evolution, when a subject-people awakens to a supreme sense of necessity for freedom, for the self-determination of its political problems, then "woe unto the monarch or the autocrat who strives to stem the tide of such national feeling." Continuing, it says that absolutism in this country depends helplessly on the co-operation of the people. If that co-operation is withdrawn, bureaucratic absolutism tumbles in like a house of cards. If every Indian were filled with a passionate intolerance of arbitrary rule in this country, then absolutism could be brought to the dust in a day. "Let him who can speak and him who can write bring this message incessantly to his countrymen." The bureaucracy has entered upon its policy of repression and deceptive reform because it has scented danger in the strenuous preaching of the gospel of liberty. It seems to be always in the wrong; if it lets well alone, the work of the nationalist proceeds by leaps and bounds, if it tries to hamper speech and writing, it brings into birth a responsive energy that swells up above and beyond the reach of its repressive powers.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L.P.,
DARJEELING.

The 28th September 1907.

F. N. WARDEN,

Persl. Asst. to the Insp.-Genl. of Police, L.P.